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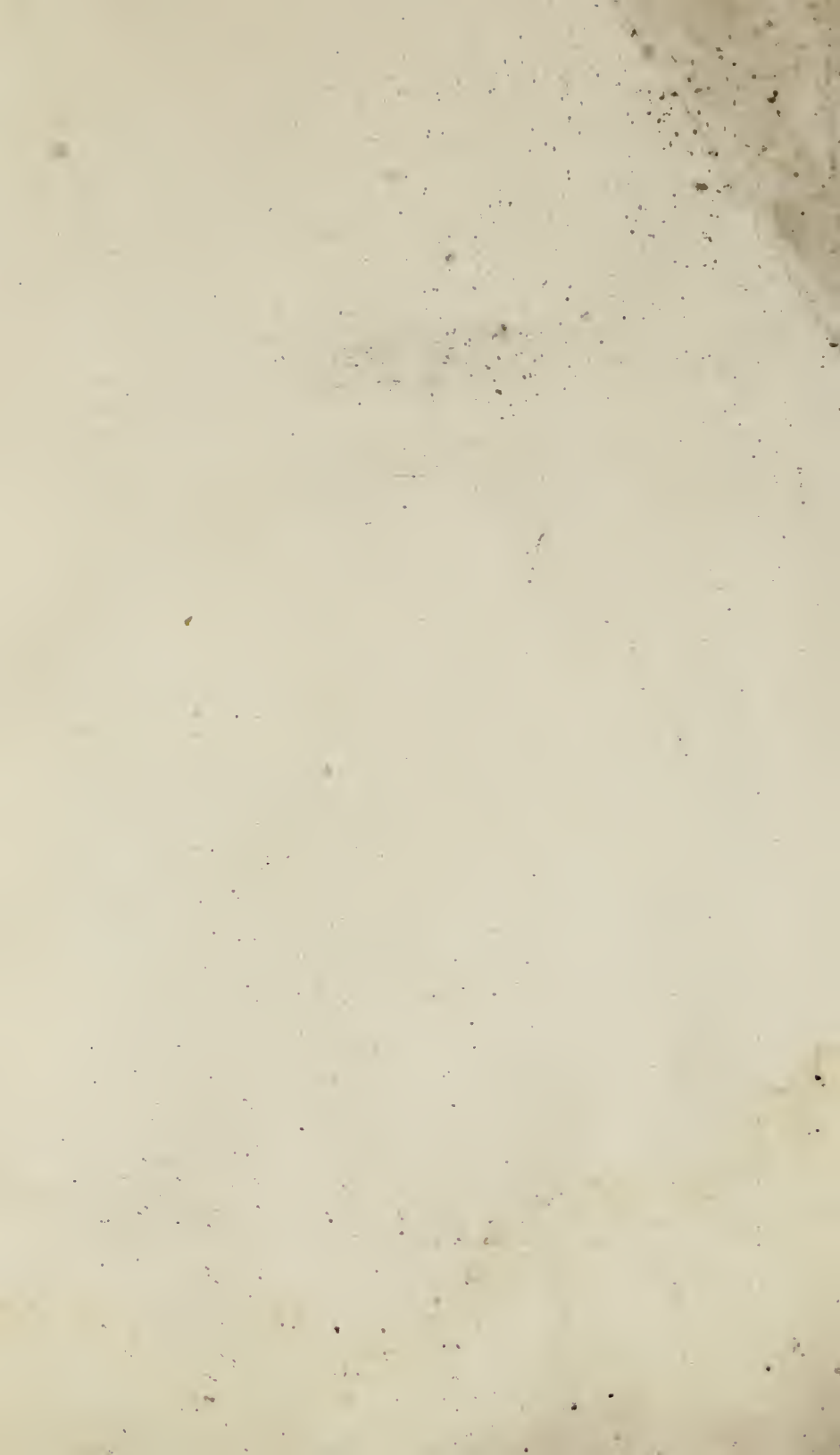
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HAMMURABI'S CODE OF LAWS.

BY A. A. RAMSEYER.

Three years ago, (December, 1901, and January, 1902) there was found in the ruins of Susa, the ancient capital of Persia, a stone covered with engravings; this stone originally stood in the temple of Ebabbara at Sippar, in Babylonia, but was carried to Susa (or Shusan) by a victorious Elamite king. The cuneiform writings upon it contain the code of laws of Hammurabi (or Am-murabi), a Babylonian king, supposed to be Amraphel, the king of Shinar, mentioned in Genesis xiv, a contemporary of Abraham, and said to have lived about 2,250 (or 2,150) years before Christ.

The translation of this code of laws has excited much comment, on account of their striking similarity to the laws given through Moses, infidels claiming that Moses merely copied his code from Hammurabi's. However, a superficial examination would show how unfounded such a claim is, and how much superior, morally, the laws of Moses are, compared to those of Hammurabi.

For instance, we read in Exodus 21: 15: "He that smiteth his father or his mother, shall be surely put to death." In Hammurabi's code* it stands: "If a son smite his father, his hands

* A translation of Hammurabi's code is found in the *Jewish Encyclopedia*, now being published by Funk & Wagnalls Co., New York. See *Improvement Era* for December, 1904.

shall be cut off." It appears from this that the father alone, was protected against a cruel son, but the mother was not. The law of retaliation, an eye for an eye, a tooth for a tooth, (Exodus 21: 24) is the same in the Babylonian code—Hammurabi's code gave a slave his liberty in the fourth year, while the Hebrew slave was made free in the seventh year (Exodus 21: 2), but "when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him." (Deut. 15: 12-14). The merciful provision of Exodus 21: 26-7, giving a slave his liberty, if his master in smiting him made him lose an eye or a tooth, is lacking in Hammurabi's laws. The law of Moses provided that the death of a slave, under the hand of his master, was to be avenged (Exodus: 21 20); Hammurabi's laws punished a man only when he maimed another man's slave.

The wise law providing a city of refuge for those guilty of unpremeditated manslaughter (Exodus 21: 13), in contradistinction to the premeditated murder (21: 14) is not to be found in Hammurabi's code, which, however, possesses some humane provisions, such as remitting the rent for land on account of failure of crops, preserving pledged property, etc. Otherwise it is a strictly business law. It lacks the moral force of Moses' regulations, it is not adorned with a table of ten commandments, culminating in the great warning, "Thou shalt not covet!" For, says James (1: 14, 15): "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

But after admitting the superiority of Moses' code of laws over that of Hammurabi, how can the striking similarity of these two sets of regulations be accounted for?

In looking at the features of a Jew and of an Arab, chiseled out of stone, their similarity cannot be denied, only that those of the Jew show a mental refinement lacking in the face of the wild roamer of the desert. But their common ancestry is unmistakable. So with the two codes of laws; there must be a common ancestry.

The Lectures on Faith, in the book of Doctrine and Covenants,

may unravel this mystery. In Lecture II: 39 (page 17), we are informed "that Lamech the father of Noah, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam (the complete list of the patriarchs from Adam to Noah in reversed order) were living at the same time, and beyond all controversy, were all preachers of righteousness." Further, in Lecture II: 42, 43, 44 (page 18), we find "that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuselah died. We can see from this that Enos (the grand-son of Adam), Cainan, Mahalaleel, Jared, Methuselah, Lamech, and Noah, all lived on the earth at the same time; and that Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech, were all acquainted with both Adam and Noah. From the foregoing it is easily to be seen, not only how the knowledge of God came into the world (by God revealing himself to Adam), but upon what principle it was preserved; that from the time it was first communicated, it was retained in the minds of righteous men, who taught not only their own posterity but the world; so that there was no need of a new revelation to man, after Adam's creation to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but the true and living God."

According to the chronology of the Bible, Adam died in the 930th year of the world; Enoch was translated in the 987th, Seth, the son of Adam, died in the 1042nd; Noah was born only fourteen years after Seth's death, and 126 years after Adam's death; so that he was no farther removed from the last days of Adam than a child born two years ago, is from the days of the Declaration of Independence. And as the literature on the revolutionary days is not lacking by any means, but rather goes on increasing every year, so we must suppose that Noah was well acquainted not only with the religious knowledge of the patriarchs, but with the life of Adam, the doctrines taught by the Father of our race, pretty much as young boys and girls, in thirty or forty years hence, will be with the life of George Washington.

But apart from the knowledge of religious subjects possessed by Adam, and by him transmitted to his posterity, not only orally, but in writing as well, on plates of metal, or sheep's skins (parch-

ments), or perchance on papyrus, think of the wonderful amount of scientific knowledge obtained by our first father, both from the revelations of God, and from an experience extending over nearly one thousand years! This also he must have communicated to his posterity.

In chapter six of the Revelation of John, we read of the seven seals being opened, each vision showing the great characteristic event of one thousand years, for six thousand consecutive years; in verse 2 the following vision is depicted, "and I saw and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer." The one sitting on a white horse with a crown on his head was Adam, no doubt, for on the morning of the creation he was made lord over the whole earth, dominion over the beasts of the earth and over the earth being given him (Gen. 1, 28.) His conquest of the earth must have been peaceful, like the conquest of the desert by the Latter-day Saints, his children colonizing farther and farther until every land and every clime had some representative of our first father. Not all of his children were obedient to the Gospel, as the case of Cain shows; others, undoubtedly, were as anxious to show their independence of any restraint, being a law unto themselves, and disturbing the peace of their brethren; for such Adam was prepared, the bow in his hand indicating the military authority he exercised or delegated to his faithful sons, he being the king of kings, in a certain sense, and lord of lords, during the golden age that immediately follows after the creation and the fall; for, let it be remembered, the consequences of the fall, short life, sickness, enmity, etc., came gradually, not at once.

During his millennial rule, Adam must have exercised his dominion and authority by means of wise laws and regulations, some being in the form of civil laws, for the guidance of all his children, good and bad; some were probably in the shape of carnal commandments, higher than the civil law in their spirit and aim, calculated for those only who, having embraced the first principles of the gospel, yet were not prepared to receive the highest principles, the celestial laws according to which the people of the city of Enoch lived. But all these laws must have borne a certain amount of similarity to each other, coming as they did from one

common source. There were the rights and privileges of all classes of people defined, protected, and Father Adam saw to it that every one of his sons and daughters bowed down to the authority of the law, transgression being visited with swift punishment, as the bow in his hand would indicate.

After Adam's death, his strong hand was missed; wise men there were still, but none had the right to rule as lord of this earth; their counsels were rejected, their rule disregarded, and there followed wars and contentions, as expressed in the 3rd and 4th verses of chapter six, of John's Revelation: "and when he had opened the second seal—there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

At the opening of the second seal, during the second millennium, the inhabitants of the earth, in a great measure, killed each other by the sword. "And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed, and a man's hand was against his own brother, in administering death, because of secret works, seeking for power." (*Pearl of Great Price*, page 17, edition of 1879). This was not long after Adam's death.

We are informed that immediately before the flood, "the earth was corrupt before God, and it was filled with violence, and God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth. And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth" (*Pearl of Great Price*, page 31). The most righteous had been gathered into Zion, the city of Enoch, which God had taken unto himself. The residue of the posterity of Adam were all corrupt, except Noah and his three sons. These God saved, while he destroyed the bulk of mankind through the flood. After this terrible judgment was over, the sons of Noah multiplied and spread again over the face of the earth; some among their posterity, after serving God for a season, departed from the true faith, while some of their children continued faithful. Hence Abraham writes that his fathers

had turned from their righteousness unto the worshiping of the gods of the heathens. (*Pearl of Great Price*, page 33.)

But the laws given by Adam did not perish altogether. Mankind, for their own protection, clung to those regulations that would preserve a certain degree of order, and when the third seal is opened and the third vision is shown (from the year 2000 to the year 3000 of the world), we see that commerce and traffic are introduced, which shows that a certain amount of order was kept, even after the chaos of the preceding age: "And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand, and I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." (John's Rev. vi: 5, 6). This last sentence: "See thou hurt not the oil and the wine," would indicate that although war still had sway, yet it was regulated, so that olive trees and grapevines should not be wantonly destroyed during the contest. A similar provision was made in the law of Moses (Deut. 20: 19, 20), not to destroy fruit trees during war times.

The laws and regulations made by Adam during his reign as patriarch over this earth were found to work so well that for ages they were transmitted from generation to generation, even if they were not kept fully; and so it came to pass that Hammurabi's code of laws, is very likely nothing but a copy, more or less perfect, of those ancient laws, and if their meaning and phraseology show such a similarity to the laws given through Moses, it is on account of the common, divine origin of both, the laws of Moses being of more recent date, as compared to Ammurabi's code, if we accept the views advanced in the foregoing pages.

That Ammurabi's code should have its origin in the laws given by Adam to his posterity, need not be surprising, since most European nations are governed today by a great many of the laws handed down from the days of the Roman emperor Justinian (534 A. D.) As has been shown, Noah was intimately acquainted with six patriarchs who had communed with Adam. In like manner we can find in the second Lecture on Faith (Doctrine and Covenants, page 2), 52) "that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxad, Shem, and Noah, all

lived on the earth at the same time; and that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxad died, 118 when Salah died, 150 when Shem died, and that Eber lived four years after Abraham's death. And that Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham."

Noah surely took with him in the ark a great many records from the times of his fathers, the same as Lehi did, when he left Jerusalem to come to this country. Noah's descendants thus obtained the history and the laws, both civil and religious of the ancient (antediluvian) patriarchs; and their posterity, in spreading over Asia, must necessarily have had a knowledge of these things. Hence, Ammurabi, the cotemporary of Abraham, living in the third millennium, may have copied his code of laws from the records of Noah, carried by some of his sons, when they settled in Persia and in Babylonia, not very far from where the ark rested.

Salt Lake City.

A WORD OF KINDNESS.

Drop a word of cheer and kindness—just a flash, and it is gone;
But there's half a hundred ripples circling on and on and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
Till you wouldn't believe the volume of the one kind word you gave.
Drop a word of cheer and kindness—in a minute you forget;
But there's gladness still a-swelling, and there's joy a-circling yet;
And you've rolled a wave of comfort whose sweet music can be heard,
Over miles and miles of water—just by dropping a kind word.

—Selected.

IN THE THIRD WATCH OF THE NIGHT.

BY HOMER M. PRICE.

Reprinted in the IMPROVEMENT ERA from "The Independent" by special permission of the Author.

The old station baggage man put a scuttle of coal in the big Cannon-ball stove, went into the telegraph office and then returned to the baggage room.

"No. 4's losing time," he said; "won't get here under three hours late. Did you have any baggage to check?"

"Well, that's why I've been waiting here for the last thirty minutes," I said, with some little impatience.

"Excuse me," said he; "I knowed the train wuz late, and most people set 'round here in the baggage room on cold nights, and I s'posed you wuz doin' the same. Where to, please?"

"Knoxville," I said, cooling off some.

He adjusted his glasses and looked clear over them for the pigeon hole of the Knoxville checks, and, finally getting one, he placed it on my trunk, remarking:

"Been over to the mines, eh? Purty cold drivin', wa'nt it? Coldest night we've had this winter, 'cept one; that wuz the night Ben Spillman's mother come. Know about that, I s'pose?"

"No," said I, "I never heard of that; I'm a stranger here."

"Well, sit down thar by the stove an' I'll tell you 'bout it, if you care to hear. Shows you're a stranger in these parts not to know 'bout it. Jest think of it, a looking for his mother for thirty-five years 'fore she come!

"Wait till I light my pipe and put a trunk agin the door; that

wind from the mountain is mighty searchin'. I tell you, stranger, it's mighty lonesome 'round here tonight. Not another passenger to go, and none of the neighbors out visitin', and that train 'way late. But you want to hear 'bout Ben and his mother.

"Well, Ben wuz here when I took charge of the station in '67—one of them awkward, shy boys, always gettin' in the way, but not meanin' to. Nobody knowed whar he come from, just found him here one day on the platform after the east-bound train come in, a peerin' into every woman's face that got off. He looked at all of 'em, and turned away, sayin' jest these four words: 'She said she'd come.' He wuz 'bout five or six then, they said, and all kinds of questioning only brought out those four words, and his name—Ben Spillman. It was believed that his mother had brought him down from the mountains and had got on a westbound train, a tellin' him she'd be back on the next eastbound one. It wuz just at the breakin' up of the war and nobody thought anything of strangers bein' about, and not one of them ever remembered of seein' the mother. The child wuz kinder weak in the head, sorter daffy like. Whether he wuz always that way, or the shock of losin' his mother wuz the cause of it, nobody never knowed. But thar he wuz when I come, the saddest faced little chap I ever saw, with his expectations 'way up every time the train come in, and 'way down to bass when the train had gone and his mother hadn't come.

"Some of the old residents said there had been a big wreck up 'bout Lebanon at the time the young one showed up, and that thar wuz two or three dead ones, one bein' a woman, that nobody ever knowed who they wuz. They 'lowed maybe 'twuz his mother. Others said that some woman wanted to get rid of a crazy child, and gave him the slip, but I never believed that, 'cause the kind o' mother that would want to give her child the slip could never have impressed him with such confidence in her. True, he wuzn't just right in his head, but my experience is that that's the kind that knows the most 'bout some things. They've got somethin' in 'em that tells who's who. Some say it's instinct, but whatever it is, the Lord Almighty put it thar; so I says, that boy's mother wuz intendin' to come back.

"Well, Squire Heartsill takes the boy to his house, and he

makes himself useful 'bout the place, runnin' errands and sweepin' out the furniture store, but no matter what he wuz doin', when the evenin' train from the West gave the signal for the station here, he came as fast as he could; and then if the train wuz late, he would come down and wait for it; didn't matter whether he'd had any supper or not, he'd stay here till the train come. Many a time, when he wuz a kid, I'd tuck him in here behind the stove on a cold night, with my overcoat, while he waited for the train. I used to try to get him to tell me what he wuz lookin' for, but he would look so wild and scared like that I stopped. He'd mumble a whole lot that I couldn't understand, but always ended with, 'She said she'd come.' If he had dropped off to sleep when the train would whistle he'd be sure to wake up, and his eyes would sparkle and he would go runnin' out on the platform, a clappin' his hands—then purty soon, as the train pulled out, I'd see him goin' slowly down the path to the Squire's.

"You'd think he'd 'a gotten tired, wouldn't you? But he never did. As he grew up the Squire wanted to send him to school, but he wouldn't go. I always thought it wuz 'cause the school-house wuz too fur from the depot, so he stayed on thar in the shop, and come to be a pretty fair workman. He never had had much talk for anybody, and after he got to be a man he had less. He would go for weeks without sayin' a word to a soul, and I believe he would have forgotten how to talk if he hadn't had them four words to say to himself every evenin' when the train left. He never said 'em to anybody; just sad like, as he turned away, he'd say, 'She said she'd come.'

"He made purty good wages in the shop, and saved his money. When he wuz a kid we wuz real good friends, but as he got older he got more distant toward me. True, he'd nearly always come in the baggage room just 'fore the train come and roll the truck of trunks up to where the express car stopped, but he didn't talk none!

"So matters went on this way year after year.

"One summer night the train wuz late, and there wuz no passengers to get on, and nobody at the depot lookin' for anybody to come, 'cept Ben. He wuz a grown up man then, I'd say about thirty, and he come out and sat down on a truck with me. It had

been an awful hot day and some thunder heads had gathered up in the west. Ben sat there and watched the lightnin' without sayin' a word. The train wuz 'way late, and by and by the clouds got to comin' closer, and I said, 'Ben, it's goin' to storm. Are you scared?' He waited some time 'fore he answered, then he said: 'No, I ain't scared of anything, except she won't come.' You couldn't get his mind off it at all. I asked him why he didn't go and hunt her, for he'd saved his money and could travel everywhere and find her. He said he'd thought of that, but then she might come while he wuz gone, and then she'd feel just like he did, when she didn't find him lookin' for her. He thought he'd best stay here and wait for her, for she'd said she'd come. I didn't say no more and we sat thar watchin' the comin' storm. Most an hour passed without a word, and then Ben said suddenly, 'Don't the Scriptures say 'bout 'em comin' in the third watch of the night?' It kind 'o startled me, and I said, 'Yes, b'leve it does.' 'Well,' said he, 'I b'leve she'll come some time away in the night; might be tonight.'

"When the train come, 'way long in the mornin', the storm had burst, and the lightnin' and thunder wuz makin' things lively. I didn't have anything to put on the train and the only thing that wuz put off wuz a little bull calf, and when the train left I found myself thar holdin' to a rope with the calf at the other end. Ben had been back to the coaches, but he see in the lightnin' flashes my perdicerment, and he come to help me. The calf wuz a rearin' and bawlin' terrible, but Ben says, 'I'll take him, he's fer the Squire. I heard him a sayin' as somebody wuz goin' to send him a calf by express,' so he goes up to the bawlin' critter and says somethin' to it and it gets quiet. He takes the rope from my hand and goes down toward the Squire's barn. I see 'em 'way down thar when the lightnin' played 'round, the calf a follerin' 'long like a dog; and, as he'd sprung the scriptures on me, I says to myself, 'And a little child shall lead them.' 'Course I knew that bull calf wan't no lion, but I wa'nt sure that Ben wa'nt a child. Years don't make you a man; it's knowin' and doin' things that are wrong that makes you quit bein' a child.

"That same summer a young feller from Kentucky came a courtin' Squire Heartsill's daughter Bessie. Bessie wuz only a slip of a girl, born and growed up since Ben went to live with him.

He'd carried her 'bout on his shoulders all over the hills when she wuz a kid, a gatherin' sweet Williams and wild pansies. She always did the talkin' and the orderin', but she was mighty fond of Ben. After she grew up she went away to school, and when she come back she wuz the loveliest, liveliest girl in these parts. While she wuz away Ben had done nothin' but work and come to meet trains; so when one day she got off the cars and, comin' straight into Ben's arms, kissed him, the poor fellow wuz awfully taken back. He looked at his great rough hands and homely figure and grew awkward. Somehow he avoided her after that, and when she did come close to him he'd turn red and amble off. My wife, she goes up to the Squire's a whole lot, and she see how things were goin', and she says to me, 'Tom, he's in love with Bessie,' but I didn't take no stock in that, and neither did Bessie. She treated him just like she always had when he give her a chance, and I don't believe she ever thought about it, until one night six years after when Ben's mother came, and she found it out.

"But that summer, when the fine young feller come out from Kentucky, and got off the train and asked where Squire Heartsill lived, Ben wuz thar, of course, and said he could show him, and the two went down to the house together. I saw 'em a goin' and saw Bessie when she met 'em at the gate. I don't know what wuz said, but Ben come back up to the depot and stayed aroun' till I closed up for the night. He never said a word, but it seemed as if somethin' wuz trublin' him that he couldn't quite make out, sorter like your dog looks when you hurt him accidentally. He knows you didn't mean to do it, but it hurts him just the same.

"Well, Ben spent lots o' time with me for the next two weeks, until the young feller went home again. The young feller at first was inclined to make fun of Ben, but he found out mighty quick from Bessie that that wouldn't do at all; so he tried to be friendly with Ben, and other times when he come down they got right chummy—that is, as chummy as two folks can get when one of 'em won't talk. They wen' huntin' and fishin' together, and one day Bessie went with 'em over to the lake, and Ben wuz quite happy a settin' silent in the end of the boat a pullin' of the oars while the young folks fished and talked. But they were mighty kind to Ben and never talked anything but what he could hear.

The young feller tried his best to get Ben to let him row, but it wa'n't no use. Ben just clung to the oars and watched 'em, or, rather, watched her. That day he just got back in time to meet the train.

"'Long next spring the weddin' come off, and I've always thought it wuz providential that they married just in time to take the evenin' train, and, of course, Ben wuz at the train and didn't see the weddin'. He was dressed in his best, tho, and just as he wuz lookin' at every woman that got off the train, still expectin' his mother, Bessie comes up to him and puts her little hand on his shoulder and says, 'Ben, I'm goin' away, and I hate mighty bad to leave you. I'm awful sorry for you, and I wish so much that your mother would come. Ben, kiss me now, and God bless you.' The poor fellow kissed her, but when they wuz gone Ben watched the train puffin' round the curve yonder and says—he'd forgot to say it sooner—'She said she'd come,' and then burst out cryin' for the first and only time I ever heard of.

"He never seemed the same after that, tho he wuz, if anything, happier than ever before. But it was a kind of resigned happiness. He grew thinner and got tired easier. He didn't work regular, but would wander off to the hills where the sweet Williams grew, and would bring back great bouquets of them to the train, thinkin' maybe, that one of the two women he'd seen leave might come back. The Squire's folks just then let him do as he pleased, so year followed year, and Ben grew thinner and more holler eyed, but somehow his eyes got brighter and more intelligent like. 'Bout a year ago he quit work altogether, 'count of gettin' out of breath when he tried it. The doctor said it wuz his heart, and that he couldn't do anything for him, but that it wuz best for him to quit work.

"Well, Ben had a purty lonesome time, till long last fall, Bessie came back from Kentucky to spend a couple of months with her folks. It wuz worth a good deal to see Ben when she come, and he saw for the first time that other Bessie, her little three-year-old girl. Seemed as if Ben didn't know 'bout her, and he wuz trumped, I tell you, when he saw thar toddlin' on the platform a little chap, the very spirit of his old playmate of twenty years before. She went right straight to him, and he set her up on his

shoulder without a word, like he used to do her mother. Thar's somethin' strange 'bout children and animals; they knows their friends quicker than us that reasons and suspicions. He carried her on down to the Squire's, and me and her mother follered behind. This wuz the first time he ever failed to say 'bout his mother promisin' to come. When he put the child down she puckered up her lips to be kissed, and she kind o' hugged him, but Ben never said a word.

"Them wuz happy days for Ben for the next two months. That child and him were together all the time; over the hills, through the brownin' woods and acrost the stubble fields they went. He made her all kinds of things, from pumpkin whistles to cornstock fiddles; and he got so he talked to her. I expect he said more to her in them eight weeks than he ever said in his life before. We could see and hear him talkin' to her in a low, tender like way, but somehow we never asked the child what it wuz about. When winter come on she stayed most of the time in his room, and he never left her 'cept to come to the train.

"Well, the night the mother and child wuz to go back home wuz just such a night as this. A norther from the Cumberlands had been blowin' all day long, and as dark come on it turned a sleetin' just like 'tis tonight, and the train wuz late, same as 'tis now. Ben had come up to the depot on time, but when I told him the train was late he went back to the house. This wuz the only time in more'n thirty-five years he hadn't stayed here and waited for it, no matter how late it wuz. He knew they wuz goin' to leave and I guess he wanted to be with the child. Well, 'bout a quarter of an hour before the train come they all comes up from the Squire's, Ben a carryin' the child high on his shoulders. They stopped here in the baggage room, as thar wa'nt a good fire in the waitin' room. Ben set right over thar in the corner, where he had curled up many a night, waitin' for his mother, a playin' with the child. His eyes were bright like stars and his face terribly flushed, like he had fever. I talked with the Squire and the child's mother, and we had a sort o' silent understandin' not to notice the two over in the corner.

"Directly old No. 4 whistled, and we all made for the platform, Ben a leadin' with the child's hand in his'n. The engineer

wuz comin' to the station like somebody—no matter who—a beat-in' tanbark. Ben's hat had blown off and he looked ghastly thar under the headlight, with his long white hair a flyin' in the wind. It had been white for twenty year or more."

The old baggage man stopped here and went into the telegraph office to see the last report about the belated train. When he came back he said, "She'll be here in ten minutes," and then went on with the story as if there had been no interruption.

"We never knowed just how it happened, whether the light blinded and scared the child or somethin' else took her fancy, but she slipped right away from Ben and run right out on to the track. The engine was not a rod from her, and we all saw her a standin' clappin' her hands. We wuz plum' paralyzed with fear; the engineer screamed for brakes and reversed, but it wuz too late, he couldn't stop. In the terrible confusion I saw Ben make a leap and fall sprawlin' on the track, but knockin' the child clear over on the other side. When the train stopped we ran 'round, and thar wuz the child safe and sound, but scared nearly to death. The pilot had thrown Ben clear of the wheels, but his side, the heart side, wuz just one big wound. We carried him here in the baggage room and sent for the doctor. He lay like one asleep, without pain, seemingly, with his eyes closed. The doctor examined him and shook his head, said the heart was givin' out. For two hours he lay that way, with his head in my lap, and the mother, Bessie, a bendin' over him. Finally his eyes opened, and the old, crazy look wuz all gone. He saw her thar a hoverin' over him, and cryin', and we heard him say, very low, 'Kiss me, Bessie,' and Bessie just kissed him again and again, and told him how sorry she wuz. He looked very contented, and said, between his gasps for breath, 'Don't be sorry. I would have died any time in the last twenty years for you, or for—one—you—loved.' Then his eyes closed again, and we watched and waited a way long into the night.

"'Bout the third watch he stirred and tried to get up, sayin' excited like, 'The train's comin' with my mother. She's comin' back. Thar it comes; don't you see it? It's stoppin' now; they are comin' out of the coaches. Look! She said she'd come,' and

with his arm uplifted, 'She's come!' Then the poor old heart beat out and he sank back limp and lifeless.

"So that's how Ben's mother come back. My wife says I'm gettin' daffy, like Ben, when I say this, but nobody but me and Bessie saw the look in his face when he held his hands up, and neither of us have ever doubted but that Ben's mother come back as she said she would. But thar's your train, stranger. Hope I haven't tired you out with my talking, but a night like this always makes me think o' the time when Ben's mother come. Be careful 'bout the platform; it's mighty slick and slippery."

Dallas, Texas.

THE ÆOLIAN HARP.

(For the Improvement Era.)

My Erma had a virgin heart,
Untouched by love's sweet tender theme,
And all my wooing could impart
No thought of love's enraptured dream;
But all her heart the Muse could melt
In strains of music mild and sweet,
And only in its power she felt
A passion thrilling and complete,
To sway her being with surprise
Of ecstasy or tearful eyes.

From costly woods with curious art
I made a wind-harp for her bower,
I sang to it from my own heart
The plaintive songs of love's sweet power;
And o'er its carved and fretted sides,
And on its inlaid top, I breathed
That passion that in me abides,
Till to the harp it was bequeathed:
And all the strings with love I blest
That they might plead my love's request.

I placed the harp where it could feel
The warm, sweet air beneath the moon
Above it rapturously steal
In perfumed zephyrs of the June,
And from the casement, one long note,
All tremulously sweet and light,
Upon our senses seemed to float
As from the spirit of the night,—
So sad, ethereal and fine,
As from a minstrel voice divine.

Then, in sweet harmony of notes,
Belonging to some sphere above,
The strings all joined as minstrel throats
And sang a rapturous song of love;
Now sad, now joyously attuned,
Now so exquisitely refined,
Beneath its rhapsody she swooned
In strange emotions of the mind,
While in her heart was thrilled the pain
And bliss of love from its refrain.

The music drew her to my side;
I watched the marvelous array
Of thrilling, sweet emotions glide
And o'er her winsome features play;
Till suddenly came Cupid's stroke—
The harp had won through minstrelsy—
And all her being there awoke
To love and to be loved by me:
And in life's sweet æolian strain
The harp still played its loved refrain.

J. L. TOWNSEND.

Payson, Utah.

A LAY SERMON.

BY DR. JAMES X. ALLEN.

"Come let us reason together." I have been talking some, of late, to those who are somewhat doubtful as to the divine inspiration of the Holy Scriptures, and to whom I have quoted but little scripture, deeming it unwise to quote authorities for whom the reader has but little respect.

I now want to say a few words to some of my friends—of whom I have quite a number—who do profess an abiding faith in the sacred book, the Bible. To such friends I expect to quote freely from the inspired writings. There are a great many good, honest souls who are trying to live, and I doubt not do live, according to the best light that is within them; many of them saying and believing that all that is necessary for a man or woman to do, in order to be pleasing unto God and to enjoy his approbation, is to live in strict keeping with the tenets of the church to which they belong; believing as they do that all the Christian churches are equally true, and sure guides in the way of life.

A good lady, with whom I had a conversation recently, had no doubt but that all the Christian sects were on the road to heaven, excepting the "Mormon" Church. She did not pretend to know much about the "Mormons," personally, but from what the minister said, she could not see how it could be possible for a "Mormon" to get there. Well, after a somewhat lengthy conversation about the doctrines taught, and the lives lived, by the Latter-day Saints, she was good enough to say: "Well, I shall certainly expect to meet one 'Mormon' in heaven." I thanked her for the kindly hope, but I ventured to suggest that while we might hope for heaven, there was a possibility that we should not meet,

as we read: "In my Father's house are many mansions;" and that, "every man will be rewarded according to the deeds done in the body:" that is, according to the closeness with which we adhere to the teachings of our Lord and that of his inspired apostles. I now wish to repeat my argument:

"Other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3: 11). I asked the good lady who founded the church of which she was a member? The answer was: "John Wesley." I asked her if it were organized according to, or after the pattern of, the early Christian church? "Why, yes;" was the answer, "you have just read that Christ is the foundation of the church." I then read to her from Ephesians 2: 20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

I asked her, "How about apostles and prophets? Are there any in your church?" To which she replied that apostles and prophets are done away now; they are only to give the church a start, and that the church, thank God, is getting along very well without them!

I next called her attention to the passage found in I Cor. 12: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings," etc., etc. If God hath set in the church apostles, etc., etc., and they are a part of the foundation of God's church, and, "other foundation no man can lay than that which God has laid," can a body of people destitute of these officers, gifts, and graces, be, in any sense, the church of Christ?

The good lady hardly knew what to answer. She disclaimed being a theologian, but she knew that she loved God, and that Christ loved her, "Thank God." I asked her if the gifts and graces enjoyed by the first Christians obtained in her church? Answer: "No; indeed, I only wish they were in our church; but they are done away now. They are no longer needed."

I told her that I feared that she was too much of a theologian; that modern theology put private interpretation upon the plain letter of the word of God.

If God hath set in the church certain officers, and declared them to be, with our Lord and Savior, the very foundation thereof

what man or set of men can possibly have either the right or the power to take them away and substitute others which the Almighty never called? And as to the gifts of the gospel, our Lord emphatically declared: "And these signs shall follow them that believe," etc., that is, the gifts of the gospel, as enjoyed by the disciples of our Lord, shall follow those who believe in, and live, the doctrines of Christ, as taught by the Master and his inspired apostles. Now, it is evident that where these precious gifts of the gospel do not obtain, that there is something decidedly wrong. Our Lord could not lie, nor could he possibly be mistaken. The wrong cannot be with the Master; therefore, it must of necessity be with the servant.

I quoted to her the word of the Lord to King Solomon, as found in I Kings 6: 11, 12: "And the word of the Lord came to Solomon, saying, concerning this house which thou art in building; if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father; and I will dwell among the children of Israel, and will not forsake my people, Israel." You will notice the strict injunction, "to keep all my commandments," on this condition, and on this only, did God promise to dwell among them. There must be no omissions, no additions, no substitutions, no private interpretations.

It must be admitted by every sane mind that the Creator of heaven and earth knows just what he wants as well as knowing just how to tell it.

Further, in I Chron, 28: 12, 18, 19, David, the man after God's own heart, urged his son Solomon to build the temple in every respect strictly according to the pattern which the Lord had shown by revelation. And, according to the record, the wise king built strictly according to the pattern. As evidence that he did so, we read II Chron. 7: 1: "Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house." God accepted the house, because it was his house; built in all respects according to his own directions. Supposing Solomon had done as many ministers are doing today, putting their private notions in place of God's word: how long do you suppose the

congregation would have had to wait for fire to come down from heaven to consume the sacrifice? Don't you think that the priest would have had to furnish the fire himself, as the house had been furnished by man's wisdom? Herein consisted the wisdom of Solomon: he was satisfied that the Almighty knew just what he wanted, and the king was humble enough to follow divine instruction; and God graciously and publicly accepted his labors.

Again, with regard to the tabernacle which the Lord commanded Moses to erect in the wilderness. Moses received full and explicit instructions with regard to dimensions, materials and arrangement of everything about it, and when it was completed (Lev. ix: 24): "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw they shouted, and fell on their faces."

It is a fearful thing for men to presume to be wiser than God! It is to be taken for granted that Moses adhered strictly to the instructions and pattern which it had pleased the Almighty to give him; and, as conclusive proof that he did so, the Lord furnished the sacred fire, and accepted the sacrifice.

Does it not look reasonable to you that it would be the proper thing to do, to take the Lord at his word? accept the Church, and all the doctrines and ordinances, as God, in his word, has given them to us?

Now, what do you think of your ministers? Do you think that it is at all likely that they will receive the welcome (Matt. 25: 21): "Enter into the joy of the Lord"? "And many shall say unto him," etc., "we have prophesied in thy name," etc., but he shall declare, "I never knew you."

You should remember that all that Christ did and said was given him by the same God who both instructed and rewarded Moses, David and Solomon, and that he is the same yesterday, today, and for ever. "For I have not spoken of myself; but my Father which sent me. He gave me commandment what I should say, and what I should speak." (John 12: 29). Seeing that the Only Begotten Son of God did not feel justified in making any deviation from the instructions given him by the Father, is it reasonable that mortal man should presume to make changes in the

laws and ordinances which it has pleased the Almighty to reveal for our guidance and for our salvation?

Ogden Utah.

ASSURANCE.

Ye Saints of God, lift up your hearts;
Sing to Jehovah's praise!
The Lord will bless his chosen Saints,
In these eventful days.

What though dark clouds o'er-spread the sky,
And thorns your path bestrew;
Keep steadfast faith in Israel's God;
He will deliver you.

Though you should suffer for the truth
The unbeliever's scorns,
Remember, God's beloved Son
Once wore a crown of thorns.

All earthly pride must they forsake
Who seek a home above;
The only wealth the angel's store
Is meekness, truth and love.

The trials that you now pass through,
But serve as cleansing fires;
Seven times as gold must he be tried
Who to a crown aspires.

The day is drawing nigh which shall
God's promises fulfill;
Thrice blessed, then, shall be the man
Who sought to do his will.

Fear not, but seek the Lord in prayer,
At evening, noon and morn;
The darkest hour of all the night
Is just before the dawn.

Salt Lake City, Utah.

FRED WANLESS.

A MOTHER'S LETTERS TO HER MISSIONARY SON.

EDITED BY SUSAN YOUNG GATES.

I—AN UNPOSTED LETTER.

My dear son Daniel:—You will wonder why I am sending this sealed letter with you, which you are to open and read on the train. While I write this, you and all the family are sleeping, and to-morrow you are to leave us for a mission to Great Britain. But your call came so suddenly, and we have all been so busy with the preparations for your journey, that I have had no time to sit down with you, as has been our frequent custom, and talk over this important step in your life. Therefore I write, and hope to write often to you on many subjects connected with your labors abroad. Your father and the girls will keep you posted as to general affairs, but I am constrained to put down on paper some counsel which I hope will find a ready response in your loving soul. Answer me fully, and acquaint me with the mental and spiritual conditions surrounding you, which will be far more interesting to me than the earthly and physical environments which may be yours for a season.

You will also ponder, I am sure, why I have addressed you so formally, calling you Daniel, instead of the old, familiar nickname of Dan, or Dannie boy. It is because you have now taken upon you the station and character of a man—aye, a man in Christ Jesus. We are fond of nicknames, you and I; but there comes a time in a man's life when boyishness should give place to manliness, and dignity should gently assert its claim. The world will measure you at the valuation which you place upon yourself; and all women

and good men honor a man who respects himself, and who modestly dignifies his own life and his position therein. Nicknames are small matters, but nothing is unimportant that has a bearing upon character. You are inclined to underestimate yourself, and while this springs from a beautiful principle—humility and modesty,—yet, if carried too far, it will weaken your influence for good, and contribute to make you seem inferior, whether you may be so or not. In referring to this matter, I would suggest, my boy, that you sign your first full name, and have all your mail matter so addressed. Initials are common, and in no way distinctive; your name is a good, old-fashioned one, and, if used, it will give you a strength of individuality quite wonderful in so small a matter.

These outward trifles should mark a corresponding uplift in your whole soul. You are now an ambassador of Christ. Think of it! A chosen and ordained representative of our glorious King in heaven. You know what a position of honor is conferred upon a man when he is made ambassador for the king of England to the United States! Such a man must have a house, equipage, and even a wardrobe, in accord with his exalted position; he must guard his utterances, he must study his deportment, and he must in every way be a dignified, wise and splendid representative of a great and powerful nation. Years of training are required to prepare him for his delicate and difficult task, and neither birth nor wealth are considered in such a selection, unless they are united with wide culture, self-control, profound wisdom and unimpeachable integrity.

You, my son, are the ambassador of the King of heaven, sent to represent, in your life and character, his mission and his message to the nations of the earth. Your housing and clothing may in no sense reproduce the glory of his matchless home; for he set the pattern, with his loving courtesy, of dwelling in obscurity, and clothing with coarse vesture; for he came to the poor and the meek of the earth, and he would not shame them with a splendor of apparel nor with the gorgeousness of the king's rightful equipage. So, too, you have gone forth to bear the message of peace to the meek and the lowly; like himself, your deportment and whole appearance should be simplicity itself, united with utmost cleanliness.

You will find your father's present—a clothes brush—in your bag, and he told me to tell you to apply often the brush vigorously to your clothes. No spot must appear on your neat, black suit: and you will now learn to do those things for yourself which your sisters and I have done for you. I have taught you to use a needle. Be sure you make frequent use of the little box of thread and needles in your valise. May I refer to the small matter of your toilet, and urge you to keep those fine, white teeth of yours well cleaned, twice-a-day brushing will do this, perhaps; don't be too hurried to trim and polish your nails daily, for trifles, you know, often prove the gentleman. You will have abundant time to care properly for your person, and no one thing will add more to your value in the missionary field than a neat and gentlemanly appearance. To be "well groomed" is one of the marks of the highest culture; and what culture can compare with the spiritual refinement which should and will characterize the kingdom of heaven?

We have given you a liberal supply of luncheon; it might have been as cheap, and far less trouble, to give you money sufficient to buy at least one meal a day. But we want you to do as others in like conditions do; and, therefore, let that be a little principle in your conduct to do what the majority of your company do, and to go with them where they wish to go. I am sure you will offer to share your luncheon with others, and it may happen that some elder from a distant town will have small food supply, and less cash for the journey. Your own kind heart will teach you how to make him the sharer of all your generous blessings; and yet, you must be careful not to sin against yourself and us by a lavish expenditure of your money, either on yourself or others. There is a sin of unselfishness as there is of selfishness; it is easy for you to give, so I would have you to guard yourself from a superabundant generosity.

I have put no very rich food in your basket, although both Leah and Lucy would add a nut cake and a small fruit cake. But be careful of your diet, for your appetite may be keen, and you must keep your system in excellent order, if you would avoid excessive sea-sickness and be prepared to meet successfully the conditions of changed climate and life. Don't buy nor eat candy, nor rich pastry. Let wholesome bread, butter, meat and fruit,

form the staple of your diet. Much of the sickness suffered by the elders in the missionary field is caused by error in diet. I will write you more fully on this at a future time.

Our kind friend, Dr. Taylor, brought the little box of powders which you will find in your hand bag, and which he says you are to take one every night after supper, while on your journey. They are to obviate the common effects of traveling, and to so regulate your system that you will not be sea-sick. I hesitated about putting them in, for you know how anxious I am to lean upon the Lord instead of upon doctors and medicine; but your practical father wanted them put in, so there they are. You will also find a small bottle of consecrated oil; if you have faith in the Lord, and in the humble teachings of your mother, just take a sip of oil at night instead of the powders, and see what the Lord will do for you. It's a poor religion that will not help us on week days as well as on Sundays.

May I speak of a matter near to your heart? You whispered to me tonight that you had had a last talk with your sweetheart, and that you had released her from the engagement. I am glad, my son. Mattie is a noble and a dear girl. But it is not wise to continue your engagement; for one thing, not all girls care to wait two or three years for an absent lover, while there may be several just as desirable young men at home ready to show attentions to a good and noble girl. An engagement would not help her to wait, but rather the contrary. There is a belongingness in these things. You want the one that belongs to you, and no other, no matter how lovely or desirable that other might be. If Mattie is the one for you, you will get her, and you need not be troubled at all about it. It she is not, surely you do not want her.

Above all other reasons connected with it is the fact that the longing and anxiety in a young man's mind prevents him from doing his best work. There is much truth in Paul's covert suggestion about the weakening influence of absorbing love upon the mind of men who would devote themselves to spiritual work. The Catholic priests recognize this truth, and never marry. But they carry it too far. Marriage is ordained of God, and you nor any other man can be exalted in heaven without a wife. If you were married, it would be different, but even then the fever and fret of

love should not be permitted a foothold in a missionary's heart, for it will unfit him for his calling, or perhaps lead to weakness, or even sin. There is a time for all things, and now it is meet that you should forget all earthly cares and ties for a season, and prepare to absorb yourself in the work which you have gone to do. You asked me if you should write to Mattie; your father, when I referred the matter to him, said:

"Yes; if he and she wish it. The association and friendship of good women are refining and exalting in their character. Daniel will need good friends and plenty of them, all his life: we all do. But let the correspondence be on a friendly basis, nothing else. He should write to Mattie as he would to Leah or Lucy. And, indeed, why should he not ask several of the girls to correspond with him? Letter writing is an art, and sometimes is the key to literary development. But, of course, even this may be harmful, if carried to an extreme."

So, there is your father's counsel, and I heartily agree. If you conclude not to write to Mattie, I will let you know how she is, and what she may be doing. But put us women-people aside, my son, and, indeed, all your home-longings, and cultivate a firm reliance upon God, while you devote yourself to his work.

You are now rushing along on the cars, over new and beautiful scenery. Don't waste one opportunity to see and learn. Study your railroad map diligently, and carefully read the little guide books which your sister Leah gave you. Every item of information you get is a part of your life's preparation and education. Learn the height of the mountains, the altitude of the mountain towns and cities, their names, characteristics and population. You have not had a college education, but you can educate yourself with the help of our Father. Your opportunities for studying geography, history, and sociology will now be limited only by time and your own efforts. Don't be afraid to ask questions of the proper people. If a gentleman near you offer to open a conversation, courteously meet his advances, for thereby you may gain valuable information, and perhaps open a way for you to bear your first humble testimony to a stranger. See all you can, under proper conditions, and see with your mind as well as your eyes wide open. A wealthy young man, who had the rare privilege of

circling the earth in his travels, was asked on his return to Utah, by a bright young girl,

"Oh, what did you see? And tell about the many wonders of the world!"

The young man stuttered and hesitated, and was voiceless.

"Did you see the pyramids?" was asked to help him out of his embarrassment "and what did you think of them?"

"Yes; I saw them," he answered. "They were big!"

If you see nothing but size, do try to think of size as a descriptive quality. Compare, describe to yourself, if to no other, the various points of beauty and interest in everything you see. The world is bounded for you by what you don't know. Increase, therefore, your world of knowledge, by the aid of the senses God has given you—by the eye, see, observe and measure; by the ear, if you can hear or read anyone's impressions or ideas concerning that which you are observing; and by your mind, which shall weigh and measure the evidence of eye, ear and hand, adding to and taking from, as wisdom and your own individuality may dictate. You have been fortunate in having your eyes opened to the beauty of cloud and sky, of mountain and valley, in your own loved Utah; but every soul must be awakened to a sense of beauty; it rarely comes untaught or unsought. Therefore, do not be afraid of your young enthusiasm; enjoy the beauty about you, and voice that pleasure as you fly over rugged mountains, or through verdured plains; and by your words you may awaken this comprehension in the sleeping soul of some fellow-missionary. Also, you may give unbounded pleasure to the inhabitants of the region you are passing over, for it pleases a man as much to praise his native scenery as it does a woman to praise her baby. There is nothing unmanly or undignified in fresh, upspringing enthusiasm. To be dignified is not to be morose, sullen or silent; a quiet reserve is always necessary while in public, but reserve is not solemnity nor sluggishness.

When you have a spare moment, study the Scriptures. You have no moments to waste on novels; you have had the stories of the Bible and Book of Mormon both at home and in the Sunday school. But you have never really studied either book, and, owing to our inability to place you in a Church school, you will find you have

a long, hard path to tread, in making yourself familiar with the truths of the gospel. I am sure, you will neither mourn your own lack in this respect, nor blame your parents and their circumstances. You are familiar with the primary truths of the gospel as they were presented to your childish mind. Now you are a man, and the whole spiritual and physical world awaits your personal discovery. It is impossible for the immature mind to grasp abstract subjects and to solve mental problems; you have *felt* the gospel, but the time has come for you to *know* it, and to understand it. Childhood and youth do not reason, they act and feel; maturity thinks and ponders, deliberates and chooses. It is right that you should go out into the world, and thus meet and slay your own dragons of doubt and temptation. Your parents have done their best for you; alas, that it should be so little! But God understands, and he will make up any lack.

You have been a fairly good attendant at both the Sunday school and the Mutual Improvement associations; so you have there gleaned many scraps of knowledge, which you can now fit into the poor or the beautiful garment which you yourself must weave, with which to cover your soul's nakedness, and which men call variously education and character. Should it not be beautiful in structure and harmonious in its detail? Your answer will be the mode in which you occupy the days, months and years which you are to spend in this most glorious mission, which shall make you either a man, or—what shall I say?—a failure. Oh, not that, not that! My eldest son, dear delight of my heart, remember your mother and your honored father. Forget us not, wherever you are; for we shall be loving you and praying for you wherever you are, and whatever you are doing. Be mindful of your prayers, in the morning as well as at night; for, if ever you needed faith and humility, it is now—right now.

Always love,

YOUR MOTHER.

P.S.—Your father has read this, and wishes me to say to you: You have an English tongue in your head; and if you get separated from your companions, or lose your way, ask questions. But do not ask of any one, in a city, but a policeman. It is his business to answer, and others may object to being put to the trouble

of furnishing information. Conductors and trainmen will usually give answers if asked civilly; but do not ask that which is unnecessary or which is answered by signs and printed placards or time tables.

There is so much more I want to say, which I have not time to write. I will post a letter on to Chicago, in care of the president of that mission. Send postal cards each day, and don't forget

MOTHER.

Salt Lake City, Utah.

(To be Continued.)

THERE IS NO UNBELIEF.

"There is no unbelief:

Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever sees, neath fields of winter snow,
The silent harvest of the future grow,
God's power must know.

Whoever on his couch lies down to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, when clouds are in the sky,
Be patient, heart, light breaketh by and by,
Trusts the Most High.

Whoever says, to-morrow the Unknown,
The future, trusts that power alone
He dares disown.

There is no unbelief;
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny,
God knoweth why."

— *Selected*

CHARITY.

BY GRACE INGLES FROST.

There is probably no word in the English language so often misapplied as charity.

Webster defines it as liberality, alms, candor. And consequently one who gives alms is called charitable, regardless of the spirit in which his alms may be given. If a wealthy man gives an amount of money to an institution, he may do so because some one of prominence has headed the list, yet he is credited with possessing unbounded charity. What a mistake!

We know very little, today, about charity as Christ and the apostles taught it. Their conception of the word is far broader and grander than that of Webster. If charity consisted of almsgiving, we should not hear it called the "greatest of all gifts." Not only are alms often times given to keep up appearances, but because the giver feels it a duty, and consequently it is "no true alms." If one does things from a sense of duty, and not because he desires to do, he is anything but charitable.

A very valuable lesson is taught concerning such charity in Lowell's "Vision of Sir Launfal."

The story runs thus: Sir Launfal, a maiden knight, sets out to find the Holy Grail.* As he leaves the gate of his castle he meets a leper, to whom he tosses a piece of gold in scorn, because the loathsomeness of the poor unfortunate "rasps against his dainty nature."

*The Holy Grail is the cup of emerald from which Christ drank at the last supper. Joseph of Arimathea caught in it some of the blood of Christ at the crucifixion. Those who are permitted to behold it must be very good. They must be able to overcome great obstacles and be pure in heart.

“The leper raised not the gold from the dust,
 And said: ‘Better to me the poor man’s crust,
 Better the blessing of the poor,
 Though I turn me empty from his door;
 That is no true alms which the hand can hold;
 He gives nothing but worthless gold.
 Who gives from a sense of duty.”

Then, farther on in the story, we read that the same Sir Launfal returns from his quest, which has proved unsuccessful, “an old man worn out and frail.”

“Wearing deep in his soul
 The badge of the suffering and the poor.”

He turns from his own gate, for another heir is in possession of his earldom. Again a leper stands at his side and

“Asks an alms for Christ’s sweet sake.”

and Sir Launfal said,

“I behold in thee
 An image of him who died on the tree,
 Thou also hast had thy crown of thorns—
 Thou also hast had the world’s buffets and scorns,—
 And to thy life were not denied,
 The wounds in the hands and feet and side.
 Mild Mary’s Son acknowledge me,
 Behold, thro’ him, I give to thee!

Then the soul of the leper stood up in his eyes.”

He looked at Sir Launfal, and he (Sir Launfal) remembers in what a different spirit he had given alms to a leper. And, “as he mused with downcast face,” the place round about became illumined with a glorious light. And instead of the leper crouching at his side, there stands a glorified being, who is none other than Christ himself, who, speaking with “a voice calmer than silence, said:”

“Lo, it is I, be not afraid,
 Thou hast spent thy life for the Holy Grail;

“Behold, it is here—
 The Holy Supper is kept, indeed,
 In what so we share with another’s need;
 Not what we give, but what we share,
 For the gift without the giver is bare;*
 Who gives himself with his alms feeds three,
 Himself, his hungering neighbor, and me.”†

Thus Sir Launfal learned the secret of alms-giving, a lesson that so many of us should be taught. The giving of alms in the proper spirit gives us, in a measure, the significance of charity. Yet Paul says in I Cor. 13: 3:

And though I bestow all my goods to feed the poor,‡ and though I give my body to be burned, and have not charity, it profiteth me nothing.

This passage of scripture proves conclusively that charity, in its broadest sense, does not mean the giving of alms. Prof. Henry Drummond calls it the greatest thing in the world, and defines it as love.

Is he not right in so doing? Let us see.

We need only refer to the Book of Mormon to have our question answered. In the Book of Moroni, chapter 7, verses 45, 46, 47, we read:

And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of

* Meaning that he who gives from a sense of duty is not performing an act of charity.

† True charity coming from the heart. Charity isn’t the amount that one gives, but the spirit in which we give.

‡ This means the giving of alms.

§ I Have used this reference in preference to the Bible, because charity is more plainly defined in this book.

all, for all things must fail, but charity is the pure love of Christ, and it endureth forever, and whoso is found possessed of it at the last day, shall be well with them.

Charity, then, is love. The pure love of Christ. It is very easy for us to believe evil of one whom we do not love. And what but love would enable us to endure all things?

Those who have charity (or love) are willing to sacrifice themselves in every possible manner for their loved ones. It was the charity that Jesus possessed for us which caused him to so willingly atone for the sin of man.

Men of God, in all ages, who have suffered for truth's sake, have done so through charity, or the love of Christ. Our revered prophet, Joseph Smith, was filled with this glorious gift. It was charity which caused him to never waver in his life-work and finally seal his testimony with his blood. Looking at charity as it really is, we cannot help realizing how few of us possess it today.

We would not be so quick to judge others, if we possessed it. We should ever be striving to see the virtues of a brother or sister, instead of looking for their failings. And if the failings are so pronounced that we cannot help seeing them, we should excuse, rather than censure.

We can never tell whether we might not succumb to the tempter as soon as a brother who has failed, if we had been placed in a similar position. No one of us is capable of judging him.

"We need not say that he is weak;
For aught that we may know,
His life is one long battlefield
Where armies come and go."

There has never been a greater instance of charity concerning the failings of others than that recorded in St. John, eighth chapter, where Christ said to the Scribes and Pharisees, concerning a woman who had committed adultery:

"He that is without sin among you, let him first cast a stone at her."

Then, turning to the accused, he said, "Woman, where are those thine accusers? Hath no man condemned thee?"

She said, "No man, Lord."

And Jesus said unto her, "Neither do I condemn thee; go, and sin no more."

He ever cautioned people to first look at their own imperfections, before being uncharitable, and judging others.

"Wouldst thou know thyself?

Look at others.

Wouldst thou know others?

Look into thine own heart."

There is not a better way to become charitable than by doing this; and let us ever pray to God to give us the glorious gift, without which, "though we may speak with the tongues of men and angels, we become as sounding brass or a tinkling cymbal."

Salt Lake City, Utah.

JEANNE D'ARC.

BY ALFRED AUSTIN, POET LAUREATE OF ENGLAND.

Goddess of battles, with the maiden sword
 And blameless banner, when to France availed
 Not all her gallant manhood, helmed and mailed
 To drive from off her soil the alien horde
 That over pasture, hamlet, vineyard poured,
 You with your unarmed innocence scaled
 The walls of war, and, where man's might had failed,
 Crowning, enthroned the Anointed of the Lord.
 And should France yet again be called to scare
 The stranger from her gates, and hurl back thence
 Feet that would violate her frontiers fair,
 Not meretricious sycophant of sense,
 But the pure heart and patriotic prayer,
 Once more would prove her rescue and defense.

Ashford, Kent, England.

—*From the Independent.*

UTAH'S NATURAL BRIDGES.

(See *Frontispiece.*)

By the publication in the *Century* of certain photographs and descriptions it would appear that Utah comes to the front as having, among other wonderful natural attractions, the most colossal natural bridges in the country, and, perhaps, in the world.

In the city ticket office of the R. G. W. R. R., certain of these photographs, enlarged and colored by a local artist, showing three bridges, are displayed, and have been attracting a great deal of attention. Since these bridges are upon their line, the railway officials have taken special interest in the phenomena, and undoubtedly their discovery will result in many tourists visiting the neighborhood during the coming season.

From the description which has been published of them, it is learned that they are located at the head of White Canyon, in San Juan county, Utah, about seventy-five miles south of the Green River Station, near the Dandy Crossing of the Colorado river. In the August *Century*, Mr. W. W. Dyar describes them, accompanying his description with several photographs.

It was in March, 1903, that Horace J. Long, a mining engineer, with a cattle man named Scorup, entered White Canyon, at a point two day's march from Dandy Crossing, on the Colorado river, southeastern Utah. As early as the fall of 1895, Mr. Scorup said he had caught a distant glimpse of the bridges, or arches, as he termed them, but owing to the difficulty of reaching them, had not been able to examine them very thoroughly. So far as Scorup knew, they were first discovered by Emery Knowles in the early part of 1895. It is only in the spring that the district

can be reached, since lack of water makes the region inaccessible at any other time of year.

Passing over a barren desert, where the plateau had been swept clean by the fierce desert winds, they came to where were located numerous ancient cliff dwellers' houses, where they ascended White Canyon several miles before they had their first sight of the great natural phenomena, after two day's journey.

The first bridge they named "Caroline" in honor of Mr. Scorp's wife. It measures 208 feet 6 inches from buttress to buttress, across the bottom of the canyon. From the surface of the water to the center of the arch above is a height of 197 feet; and over the arch, at its highest point, a solid mass of sandstone rises 125 feet farther to the level floor of the bridge. A person crossing the canyon on the bridge would stand just 322 feet above the bed of the stream. The floor of the bridge is 127 feet wide—within five feet of the width of the main street of Salt Lake City.

Three and a half miles up the canyon from this first bridge is the "Augusta," a photograph of which is reproduced in this copy of the ERA, taken by special permission from the colored original in the *Century*. This bridge was named in honor of the wife of Mr. Long. The height of the "Augusta" is more than twice, and its span more than three times, as great as those of the famous natural bridge of Virginia. Its buttresses are 118 feet farther apart than those of the celebrated masonry arch in the District of Columbia, known as Cabin John bridge, a few miles from Washington city, which has the greatest span of any masonry bridge on this continent. The "Augusta" is 338 feet high, and would overspan the capitol at Washington 51 feet; while it would clear the highest tower of the Salt Lake Temple about 128 feet. Its breadth across the canyon is 335 feet 7 inches, from wall to wall, and the thickness of the arch above, in the center, is 60 feet, with a width of 40 feet. The bridge is composed of white, or very light, sandstone, and, according to the description "filaments of green and orange-tinted lichens run here and there over the mighty buttresses and along the sheltered crevices under the lofty cornice, giving warmth and color to the wonderful picture." "The lateral walls of the arch rise perpendicularly nearly to the top of the bridge, when they flare suddenly outward,

giving the effect of an immense coping, or cornice, overhanging the main structure fifteen or twenty feet on each side, and extending with the greatest regularity and symmetry the whole length of the bridge."

Twelve miles up the canyon is the third bridge, which Long in his notes named the "Little Bridge." This bridge has a span of 211 feet 4 inches, and the under side of the arch is 142 feet above the bottom of the canyon. The crown of the arch is 18 feet 8 inches thick, and the surface or roadway is 33 feet 5 inches wide. Over this bridge Mr. Long and his companion rode their horses, and the former was the first white man to cross it.

LIFE'S MIRROR.

There are earnest hearts, there are toilers brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
And strength in your utmost needs;
Have faith and a score of hearts will show
Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind,
Give song, and song will meet;
And the smile which is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn,
You will gather in flowers again,
Then scattered seeds from your thoughts outborne,
Though the sowing seemed in vain.

For life is the mirror of rich and poor,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—*Selected.*

WIT AND HUMOR IN THE MISSIONFIELD.

At a Street Meeting.

Sometimes the evidence in certain cases is so strong that even the most doubtful must believe. It was so in this instance, related in a late number of the *Millennial Star*:

Elder B—— and his wife were doing missionary work in England. One evening as the elder was addressing a large number of people on the street corner, Sister B—— stood in the crowd with the other listeners.

"The preacher is from Utah," said a strange lady to Sister B——

"Is he?" she replied.

"Yes; and he is a 'Mormon.' "

"Indeed?"

"He must be a bad man, though I must say that he doesn't look like one."

"Don't you think so?"

"Look at his pleasant face and fine bearing. He is quite a smart chap—but our girls would do well to beware of him. These 'Mormons,' you know, are only after our girls."

"I beg your pardon, but you are mistaken in that."

"Do you know the 'Mormons?' "

"Yes, many of them."

"Do you know this one?"

"Indeed, I do. He is my husband."

The Reason.

A little more than a year ago, an elder who was conversing with a certain lady in Quincy, Ill., was told that she had been in

Salt Lake City the summer previous attending the Elks' Convention. Said she:

"On Sunday, I attended services in the Tabernacle, and I could not help noticing how uncouth and ignorant the congregation was."

"Very likely," said the elder, "for they were mostly tourists there that day."

He had the Truth.

A quaint old "Mormon" living in a remote part of Illinois, away from any settlement of the Saints, did considerable preaching years ago, on his own responsibility. A short time ago a Campbellite preacher came to him and said:

"You had better leave the "Mormons" and come and join with us; we will do you good."

"You ask me to leave the 'Mormons,' said Brother Stafford, "if I do, what have you to offer me that I am not in possession of already?"

"Well," the minister replied, "I don't know that we have anything."

"But I have something which you have not."

"What is that?"

"The truth," quietly replied Brother Stafford.

New to Him.

Elder——was sent to the store, in a town in Indiana, to obtain some gasoline. On his returning, his companions filled the gasoline stove with coal oil, and endeavored to make a fire. They pronounced it poor gasoline, and sent Elder —— to exchange it for better. He returned to the store, got his money back, and, entering a drug store, asked for kerosene. He received what he had asked for. This time, it was discovered on his return that he did not know the difference between gasoline and kerosene. Said he: "They burn sage brush where I live."

TOPICS OF MOMENT.

The Fall of Port Arthur.

The most dramatic siege of modern times closed New Year's day at 9 o'clock in the evening, when the Japanese commander, General Nogi, received from General Stoessel a note asking that commissioners be appointed to negotiate terms for the surrender of Port Arthur. For days the world had been looking for a collapse on the part of the besieged. According to accounts that had reached the outside world, the last five days in the fort were days of terror and desperation. Not a spot was free from the terrible havoc that the deadly fire of the Japs worked upon the inner fortress. Human endurance had reached its limit, needless sacrifice of human life was everywhere witnessed, and despair of every possibility of resistance came, before the Russian commander would listen to any suggestions of surrender.

Thousands of lives might have been saved had the surrender been offered after the inevitable became as clear as day, but General Stoessel hung on with bulldog tenacity and made it cost the Japanese every man that Russian arms could reach. It was not merely a desire to make it cost the Japanese dearly, for the Russians suffered the most dreadful punishment after the Japanese had ceased to suffer the greater loss. Liberal terms of capitulation were granted, and the Japs entered Port Arthur among the greatest heroes the world has ever known in the history of famous sieges.

Port Arthur was declared again and again to be impregnable. Its fortifications were all that European skill and engineering could make them; and the Russians felt safe in the presence of any foe. If the ground covering the miles of advancement made

by the Japs in reaching the inner forts could be seen, it would show mountains of earth thrown up, miles of tunnels dug in all directions, and ruined forts scattered over the earth. The enormous work done by sappers in digging their way day by day, and month by month, shows what industrious soldiers they have been. The pick and shovel have performed their part in the memorable siege.

The boast that resistance would not cease "until the last cartridge had been fired and the last soldier had fallen," was not made good by the Russians, neither will General Stoessel make Port Arthur his final resting place, at least not now.

The desperation with which the Russians resisted the Japs entitles them to the universal acknowledgement of heroism, and General Stoessel will for some time be the hero of the hour. There is that in his make-up which is dramatic. His dash and bravery have never been questioned, and his ability as a commander has been quite universally recognized. His defense was against the most tireless and skillful enemy that ever besieged a stronghold. But, after all, history will place the first laurel on Nogi's brow. With the utmost skill, he moved his army, step by step, against both natural and artificial fortifications that were considered impregnable. His soldiers faced death as an opportunity to glorify their country. No serious blunder has yet been revealed in the conduct of the siege by the Japs. At times, their loss of men was excessive, but that was inevitable while they were rushing over hidden death traps against a hidden and strongly protected foe. The question may be fairly asked, Is there anywhere in the world an army that would have counted so little the cost of a desperate struggle? Through it all, the Japanese have been unpretentious, and not in the least boastful.

The siege of Port Arthur really began on the 27th of May when General Stoessel was driven back by the first army landed by the Japs at Pitsewo. When Stoessel was forced back of the outer lines of defenses at the neck of Kwan Fung peninsula, he was practically shut out from his base of supplies in the north, and from the main division of the army. From then on, he was pressed gradually within narrower limits until strangled into submission.

On June 14-16, General Stakelberg made a fruitless attempt to relieve Stoessel, but he was promptly defeated by General Oku at the battles of Fafangvan and Telessu. It required seven months and four days to complete perhaps the most colossal task ever undertaken by a besieging army. The Japs are now back where they were in 1895, when Port Arthur fell to them as an inheritance of the Chino-Japanese war, and from which they were compelled to retire by the united protests of Russia, France and Germany. If Japan now elects to keep Port Arthur, no nation is likely to press her to evacuate her dearly won possession. An accurate and detailed account of this siege and fall of Port Arthur will furnish interesting reading for all time to come.

Russia and Reforms.

On December 19, the Emperor's fete day, the *Official Gazette*, of St. Petersburg, published a circular note directing the provincial governors to prevent the *zemstvos* from hereafter discussing the question of a constitution, and holding them personally responsible for any breach of the order. And this was the answer of the Czar to the cry for liberty; but not, as was at first thought, the whole of it! The plans of the circumspect reformers to combine progress with peace and to safeguard the country from a bloody revolution were not entirely overthrown, though their petition for representative institutions was thus rejected. A reform ukase, warning against political agitation, and embodying several gracious concessions, was issued by the Czar on December 26. This ukase makes no reference to the *zemstvos* suggestion of a constitutional assembly,—that has been denied and settled—but it touches upon the other subjects brought to the Czar's attention by these provincial councils, and promises that each shall be referred to the council of ministers, with orders to report promptly on the fullest measures of relief which can be granted.

Among the subjects to which consideration is promised are, the just enforcement of existing laws, an extension of the *zemstvo* organization, the equality of peasants with other citizens before the law, a scheme of workmen's assurance, protection against arbitrary arrest and police severities, more religious freedom, the rescinding of repressive laws, and fuller liberty of the press.

The promised reform in religious affairs is thus stated:

That in confirmation of my undeviating heart's desire, as expressed in the imperial manifesto of March 3, 1903, for the protection by the fundamental laws of the empire of tolerance in matters of faith, the laws dealing with the rights of communities and persons belonging to heterodox and non-Christian confessions should be submitted to revision; and that independently of this, measures should be taken for the removal of all limitations on the exercise of their religions not directly mentioned in the law.

The equality of the peasants with other Russians is an important matter. Their status is radically different from that of other Russians. In their village communes, the principle of communal, as distinguished from individual property prevails. Though no longer nominally a serf, the peasant is still, practically, tied to the soil on which he was born. He must, to live, take part in the tilling of the common fields, and cannot leave his commune without permission of the village council. He has no opportunity to earn a livelihood except through the common avenues. This ukase is intended to put an end to the treatment of peasants as a class apart, to give them an opportunity to free themselves from the soil, and to place them on an equality with all other classes of the population, by removing the restrictions hitherto imposed upon them in initiative enterprise.

All the reforms suggested in the ukase are urgent, and steps in the right direction, but the people may well doubt that the good intentions of the "Little Father," as they are pleased to call the Czar, will ever be carried out, for the bureaucrats are adepts in the "art of keeping the word of promise to the ear, and breaking it to the hope." And furthermore, the Czar's pledges in this and all other promised reforms, are woefully hedged about by provisos and diplomatic language, all of which must be interpreted by the bureaucrats who practically control him. Hence, it would seem that there can be little good result from the promises, nor can there be any guaranty of the fulfilment of any proclaimed reform, in the absence of an elective national assembly, to which ministers should be morally and constitutionally responsible. But the note of December 19 distinctly warns the people that they need not at present hope to have any part in shaping the affairs

of the Russian nation, for they are therein forbidden to discuss the question of a constitution, and the establishment of a representative assembly.

Senator Smoot's Case.

On January 10, Senator John W. Daniel, of Virginia, presented a number of petitions from various persons of his state, praying for "an investigation of the charges made and filed against Hon. Reed Smoot, a senator from the state of Utah." When he had presented the papers, he made the following statement to the Senate:

Mr. President, I wish to say just a word concerning these petitions. They concern the right of a senator in this body to a seat—that is, the junior senator from Utah, about whom there is a contention now prevailing before the Committee on Privileges and Elections. There is nothing known to the Senate which makes it appropriate for any senator to form or pass any opinion upon that subject, and I am unable to understand how any of the people have been able themselves to pass upon the subject without a knowledge of what may be the testimony in the case. I have consented to present the petitions simply from my view that the people have a right to send them here, though I do not recognize any propriety in their being sent here.

"The Mormon Menace."

Under the above caption, a Rev. A. E. Wishard, who is synodical missionary of the Presbyterian church for Utah, with headquarters in Salt Lake City, tells the readers of *The Independent* (January 12) how he is "weary of the long effort to make our friends in the East understand the true inwardness of that long conflict with the 'Mormon' hierarchy." Then he proceeds to tell the other part of the weary tale, so familiar to those who know of the local ministerial combination, as to how the "hierarchy has violated the oaths and covenants made with the United States government, and by which statehood was secured;" and as to "the supremacy of the 'Mormon' hierarchy over all civil government." He quotes liberally from a tract distributed by the ministerial combination showing how Orson Pratt claimed the Church to hold "*supreme authority over the government.*" Then he argues that Senator Smoot, because of all this and more, should be denied a

seat in the Senate. *The Independent*, which is certainly no lover of the "Mormons," has held consistently that it is Senator Smoot, not the "Mormons," who is being investigated, and since no fault can be found with him, he should not be denied his place. The editor makes the following statement in reply to the Reverend:

We are glad to print Mr. Wishard's article in reply to an editorial of ours; but it hardly touches the subject we were discussing. The question was not, Is the Mormon Church bad? Nor, Is the Mormon church meddling with politics? nor, Is polygamy still practiced in Utah? but, Has Mr. Smoot a valid right to represent Utah in the United States Senate?

Of course, the older Mormons are still living, more or less, in polygamy. Beyond question plural marriages have been contracted since they were pronounced illegal. We are aware that these offenses are no more punished than is liquor selling in Portland or Leavenworth. But the state is in the Union, and has a right to a senator, if a decent man is elected; and such we understand Mr. Smoot to be. He is no polygamist.

But Mr. Wishard quotes accredited Mormon authorities as declaring that the Church should have supreme authority over the government. Doubtless; but on the other hand, that church has repeatedly pronounced against the union of church and state; and the authorities have solemnly affirmed that they are not in politics and do not propose to exercise political authority. How to harmonize the two is not our business; for it makes very little difference to the present question which is true. What Orson Pratt says is of little importance; he may be a veritable Ultramontane of Mormonism; Senator Cannon talks very differently.

It would be the easiest thing in the world to collect a catena of claims by distinguished Catholic theologians, and even from the last Papal Syllabus, asserting the authority of that church over the state, and its right to impose its laws on the state; and these utterances accepted by Catholics in this country. But for this reason do we refuse to allow a Catholic to be a senator? Not at all.

Further than this, we express our conviction of old, that the cross can properly be hoisted over the flag. We believe, as did Seward, in the higher law.

We hold that the church has the right, speaking for the conscience of its members, to denounce and disobey laws of the state which it disapproves. At this day Dissenters are in prison in England for disobeying a law which their consciences condemn, and we do not blame them.

They have done right in refusing to pay taxes for sectarian education, just as our fathers did right in disobeying the fugitive slave law. It makes no difference in principle that we are right and that the Mormons are, we think, wrong—their own conscience must be obeyed; and it is right for them to declare, in their own way—even Orson Pratt—that the church ought to be supreme. A multitude of Catholics believe the same. Accordingly, all this argument does not touch the question whether Mr. Smoot should be admitted to a seat. Is Utah a valid state in the Union? Has Mr. Smoot been validly elected? Is he a reputable man, fit to associate with senators? That is all.

Apple Orchards and Cold Storage.

In a letter to the ERA, Fruit Inspector John P. Sorensen declares that the article in the January ERA, on cold storage, is to the point in drawing attention to the new industry that may be developed in Utah to the profit and benefit of the people. He believes, however, that to make the industry most beneficial, the people must know what kinds of apple trees to plant for cold storage purposes. Recommendations in eastern papers, published where climate and conditions differ from those of Utah, or given by professors whose education and experience have been in eastern institutions, are of little value, and even a positive detriment, to Utah growers. He deprecates the fact that the professors of horticulture at the Logan Experimental Station, have not remained long enough to familiarize themselves with local conditions, there having been six professors in the course of nine years. Again, the soil of Cache differs from that in this valley. The apple that would succeed there, would perhaps be only a moderate success in the Salt Lake valley, and would not do at all in Weber or upper valleys; what would be a success in Salt Lake, would be a failure in Summit, owing to the difference in soil, climate and altitude. Hence, before planting, consider well soil, climate, locality. He also cautions against following the advice of "scissors editors" who write very learnedly, but have never owned nor handled either plow or cultivator.

Now, as to the size of an apple orchard. For a five-acre lot, a local market may easily be obtained, the work done by the family, and yet cold storage be used to advantage. For a fifty-acre orchard, the local market need not be considered. Now, if

your five-acre lot is in a sheltered locality, with rich mould or clay subsoil, the Twenty-ounce, the Rhode Island Greening, and Gano, are the best apple trees to plant. If land is exposed to much wind, plant Wine Sap, Jonathan, or Gano, since the Twenty-ounce and Greening would blow off; if land is poor and gravely, plant Jonathan and Rome Beauty. For a large orchard, and looking to the world for a market, the Jonathan and Gano, being fine bearers, and extra good sellers, one may safely put train loads in cold storage: Jonathan to February 1st, Gano to April 1st, and they will pay expenses, interest on money, and a large profit besides. This applies to Salt Lake valley, not to the higher valleys.

For Morgan and Summit counties the Duchess of Oldenburg and Wealthy will be found safest and most profitable.

The Gano is rapidly taking the place of the Ben Davis, and is the best, the long battle for supremacy having lately been decided by the horticultural experts in Washington by fourteen to one in favor of the Gano. Here in our rich, dark soil, or deep clay soil, the Gano excels the Ben Davis two to one.

One more thought, a man should not plant a large apple orchard unless land and other conditions are reasonably favorable. The above remarks as to kinds of trees apply to Salt Lake valley, and not to other valleys where seasons are shorter and the climate more severe.

In regard to planting, he advises that the ground be plowed in the fall, good and deep, letting it remain in the rough over winter. Then plow it again in the spring, before planting; plant the rows of trees thirty-three feet apart between rows, and sixteen and one-half feet apart in the rows. Potatoes, corn, or garden truck may be cultivated between the rows during the first four or five years. After that keep the ground reasonably clean, but if the land is stiff and clayie, sow rye, and plow it under next fall. If small or medium sized apples are planted, like Wine Sap, Jonathan, or even Gano, every fifth row may be Twenty-ounce, for the purpose of cross-pollenizing. The theory of cross-pollination is explained in U. S. Government Year Book, for 1898, page 173 to 177. In regard to pruning, keep the trees near the ground and do not make telephone poles of them. When the orchard is twelve years old, every second tree must be cut out.

THE HOLY SCRIPTURES—THE INSPIRER OF YOUTH AND REFINER OF CHARACTER.

BY ANNIE G. LAURITZEN.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. (II Timothy 3: 14-17.)

My mother could not govern me by scolding; whipping only made me the harder to manage. I saw no real object in my having been born, and lamented the fact daily. I wondered what there was to live for, seeing that life did not last more than a hundred years, at best, and that there was more misery than happiness, more fear of death and sickness than hope of life or joy in living. But when she placed within my reach the books of the holy scripture, then, and not till then, did she turn the key to my reformation, education, and eternal happiness. I discovered the truth, as asserted by Saint Paul, that they could make me wise unto salvation, and were indeed inspired of God. With great interest, I read the account of God's glorious labors in making this beautiful world, in which mortal man might dwell—a preparatory stage in the school of experience, where he was to have the esteemed honor and privilege to be born, to exercise his free agency, to subdue the evil,

and to develop the God-like attributes of a soul immortal; that "God made man that he might have joy," and that without having known sorrow and suffering, none could appreciate the deep, true happiness to be gained along with the gift of eternal life. For this is eternal life, to know God and Jesus Christ whom he has sent; therefore, he has commanded us to "search the scriptures, for they truly testify of me."

And truly the Savior's was a beautiful mission—a life of love devoted to humanity, to instruct, to uplift, to inspire, and to bless; to comfort, to teach, and to save. What a wonderful example! a true type of perfection, a life without guile, a pattern that all may safely and surely copy; our teacher, Savior and King, the Creator and Redeemer of our race. If one so guileless and so perfect required such deep and severe schooling, in order to prepare him for our future king and ruler, then what kind of schooling would you and I require, who are born with less divine attributes?

Then it is, we need to study the holy scriptures to learn of that one faultless life, of that great sympathizer of human woe, that grand self-sacrificing, unselfish one, who died that we might live.

A daily study of the holy scriptures cannot fail to bring us nearer to God; they cannot fail to uplift, to instruct, to inspire within the soul the love of truth, honesty, integrity, sobriety, purity, light, intelligence, holiness and godliness, and they never fail to inspire the reader with faith in God—if read by the spirit of inspiration. No young man who has a true and living faith in God will be found smoking cigars, or drinking strong drink, or profaning the name of Deity, or in any way defiling the body—which is the temple-shrine of his immortal soul—or committing sins against his own being that will destroy both body and soul in hell. A knowledge of God, as revealed in the holy scriptures, cannot fail to refine the character, and to enlighten and inspire the mind to higher and loftier aims, to purer and truer motives, to nobler and better lives, and to greater wisdom, intelligence and virtue; and to point the way to eternal life, happiness, and love; to fill the mind with more sympathy with his fellowmen and greater love for God.

It fills the mind with sympathy for the human race, and

makes us long to be good for goodness' sake, to improve our lives daily; it makes us long to extend our sphere, to broaden our views, to progress, to advance in the scale of intelligence. It fills us with a desire to uplift, to bless, and to save the fallen and lost of our race. It teaches us patience; for, when a person determines to do right, there is nothing that he will not suffer in the accomplishment of God's work. Thus he becomes valiant, brave, dauntless—three essential elements in the structure of a perfect character; while it is the lack of a knowledge of God that degrades, defiles and degenerates man and makes him a barbarian of the lowest type.

It is a lack of the knowledge of God which brings about the conditions spoken of by St. Paul as being characteristic of the youth of Zion in the latter days, as heady, highminded, proud, blasphemous, disobedient to parents, lovers of pleasure more than lovers of God. It is human nature to love that with which we become best acquainted; therefore, let our youth who would become "wise unto salvation" seek God while he may yet be found, and "remember their Creator in the days of their youth."

In the great code of laws that govern the universe there is no law of inactivity. So with the human mind; it must either be progressing, advancing, aspiring heavenward, or retrograding, degenerating, running to evil, for if we "sow to the flesh, we reap corruption, but if we sow to the spirit, we reap life everlasting."

The holy scriptures are a never-failing source of comfort to the afflicted, of consolation for the downcast and sorrowful, of enlightenment to those in darkness, and of inspiration to the faithful; their authorship was directed of God, and he it is who stands at the back of every promise made therein, as a source of eternal inspiration and light. Thus it proved when the boy-prophet, Joseph Smith, put to test just one of the many promises made therein. He was rewarded by having the heavens opened, and receiving a visit from God the Father and the Son, and by ministering angels restoring the gospel with all its gifts, privileges, powers and blessings.

A religious influence directed by the proper power has a most refining effect upon the character; it makes people more loving, and more loveable. It kindles a desire to become acquainted with God,

for God himself is love, and it was his great and mighty love for man that caused him to build the universe; we cannot become acquainted with him and his glorious labors and heavenly attributes without a desire to become like him.

Satan teaches man that we can sin and not be discovered, but the word of God teaches us that "he searcheth the hearts and discerneth the thoughts" of men, and when our race learns this truth we will cease to sin; for, however much man may love sin, he can never learn to love to be found out; and thus will truth win the victory over sin.

When we learn to know God and his divine attributes, we will seek to become like him, and thus we are building the structure of a noble character.

"Lives of great men all remind us
We can make our lives sublime."

And what greater, more sublime, God-like example could our race ask for than for God to manifest himself in the flesh, and thus reveal to us the highest type of perfection? Besides him, we have many notable characters in holy writ—such as Adam, Enoch, Noah, Abraham, and mighty men of God in every age and clime; Lehi, Nephi, Moroni, Ether and Mormon. Who could read the account of these noble, valiant, God-fearing men, and the story of their achievements, without a prayerful longing to become like them, to copy their example, to work righteousness in the earth, and leave the world better for our having lived? Who could read the story of Joseph who was sold into Egypt without becoming inspired to exercise faith in God, to extol virtue, and to sustain unsullied chastity, to return good for evil, and to love those who hate us, and to bless those who curse us, and do good to those who despitefully use us? Such a man was Joseph, and such a man was Nephi—both destined to gain the experience needed in order to qualify them to be rulers of God's chosen people. To my mind these two men are the most influential of any scriptural personages, other than Christ; and they gained their influence, their wisdom and intelligence, their power and authority, through obedience to the laws of the gospel of Christ.

All the world's great poets, painters, musicians, and writers, have drawn much of their inspiration from the Bible.

Who has read in fiction or in profane history of greater characters than those whose lives are recorded in holy writ? Who could conceive of a greater leader, or a more beloved man, than Enoch, a more zealous man than Noah, a more faithful man than Abraham, a more devoted lover than Jacob, a more virtuous man than Joseph, a greater law-giver than Moses, a more valiant man than Joshua, a more devout man than Daniel, a wiser man than Solomon, a more patient man than Job, a more poetic man than Isaiah, a more musical man than David, a greater logician than St. Paul, a more perfect man than Christ? Then we have recorded in the Book of Mormon many lives that could be studied with equal profit; and as was said of Enoch, Noah and Abraham, who "by their counsels and by their knowledge of learning, were wise and eloquent in their instructions; such as found out musical tones and recited verses in writing; rich men, furnished with ability, living peaceably in their habitations." All these men were honored in their generation and were the glory of their time. These were merciful men, whose righteousness hath not been forgotten; their seed remaineth forever more, and their glory shall not be blotted out; their bodies are buried in peace, but their names remain forever more.

Here we have characters—not fictitious, not imaginary, not productions of fancy, but real, true, genuine characters—who have lived, and who shall live again, and live forever; whose lives shining down through the dim, distant ages of the past, will continue to shine with increasing brilliancy throughout the vast eternities to come, and whose words and deeds will continue to live as long as time shall last.

Note the words of King David to his son—words full of inspiration and not to be misunderstood: "My son, God hath chosen thee to build a temple. Be thou strong, and do it!" These words went straight to the mark and left no room for excuses, hesitancy, or doubt, but sternly: "Be thou strong and do it;" and the work was done. And God raised up men to assist in that work, and he endowed them with "wisdom, with knowledge, and with skill in cunning work, and all manner of carving of wood and stone." And so it is: when God inspires a person, he becomes skilled in whatever work he undertakes.

Thus, there is no problem of life but can be wrought out by the help of God; no gift, attainment, or attribute, but can be perfected through the exercise of faith in him. Thus, we are told to "Seek first the kingdom of God and his righteousness, and all things else will be added unto you"—all heights and depths; all gifts, powers and blessings; all talents, titles, honors, riches, influence and power will be added to those who seek first his glorious kingdom.

Thus, as a builder of character, no book ever written can compare with the holy scriptures, for in it we find recorded not alone the gospel of life and salvation, not alone the plan of redemption, not alone the testimony of the witnesses of the life of Christ, and his matchless ministry, but also a history of the lives of the noblest, the bravest, the wisest, the purest, the truest, and the best men and women who have lived upon earth, and whose noble characters shine out to us as a witness that God ever inspires and blesses the lives devoted to his service, in whatever day, age, land or clime they may chance to dwell. "He is the same yesterday, today, and forever, and his course is one eternal round;" he is ever ready to help those who seek him, to bless and enlighten those who serve him, and to endow with his Holy Spirit, which inspires

With light and joy and truth and love,
With comfort, life and peace,
And leads us to that home above,
Where blessings never cease.

Richfield, Utah.

PROBLEMS FOR PARENTS.

BY DR. GEORGE H. BRIMHALL, PRESIDENT OF THE BRIGHAM
YOUNG UNIVERSITY.

I present the following queries to the readers of the ERA, with the hope that they may cause some of our young parents to think. No question is of greater importance than family government. Parents who have growing children should make it a matter of study as well as prayer, to discover the secret of true training in the family. Upon it depends the stability, the virtue,

the value, the character of the future citizens of the Church and state. Why not write answers to these questions, and have the best submitted for publication?

1. What are the three great essential conditions of parenthood?

2. What may consistently be adversely said of any process of nature, or plan of life, that will plant within beings an unquenchable desire or yearning for perpetual or eternal parenthood; *i. e.*, legalized progenitorship or ownership of offspring, and yet make no provisions whereby that desire or yearning can be gratified?

3. By what means alone can our children become eternal riches to us?

4. What three undesirable conditions of life is a child ruinously fitted for by an out-door, street night-school?

5. As a governing power, why is one *do* more effective than any number of *don'ts*.

6. If the grumbles get into a family, what must immediately get out?

7. Which is wise, and why? To have the very best possible home buildings while the children are growing up, even though no surplus be laid by, or to wait and build the nice house after the boys become "big" and the girls grow to womanhood?

8. Why does over-strictness in trivial things lessen the parental governing power in matters of importance?

9. Why should neither father nor mother practice hiding the child's faults from each other?

10. What effect must it have on a child for one of its parents to parade the faults of the other before the child? (or anywhere else, for that matter.)

11. Wherein is family prayer indispensable as a governing power for the entire household?

12. Why can a blasphemous parent never consistently hope for the respect of his offspring?

Provo, Utah.

MANLINESS.

BY JOSEPH H. WARD.

“Show thyself a man.”—I Kings 2: 2.

This was a part of the royal David's dying charge to Solomon, his son. The monarch minstrel was about to be gathered to his fathers. The crown he had already placed upon the head of his youngest son, and as he stood with one foot in the grave, and one upon the crumbling shores of time, he enjoined, with all a father's solicitude, the performance of those duties, and the observance of those rules which were well calculated to make his government perpetual and his name illustrious. He exhorted him to show himself—not a statesman merely—not a monarch merely—but a man—possessing the generous impulses of a man, and displaying a manly nature in all his intercourse with men.

In our times, there are various and contradictory opinions cherished as to what constitutes a manly course. It is not every one that wears a human form that can claim to be a man, in the fullest sense of that term. They suppose themselves to be men, indeed, and regard their own course as worthy of imitation. The gambler has his code of honor, the duelist has his code of honor. Napoleon was an honorable man, in his way, and the world ascribed to him many great and noble qualities. He fought well and conquered well. His banner waved in triumph over many a bloody field, he was, doubtless, a splendid general and a brilliant emperor; but the child who wandered over the battlefield, after his most triumphant charge, and wet with water the lips of the dying soldier there, was far more exalted in the scale of being, than was the plumed and epauleted chieftain.

Nelson was a skilful officer, and died, as the world says, “in

all his glory." In the history of naval heroes his name stands in the front rank. But the poor sailor, who, a few months since, in a distant city, braved the fire and at the risk of his own life saved a mother's only child, gained a truer glory to my mind than ever shone around the distinguished admiral.

The true object of life has scarcely begun to be understood. In past ages men have been attracted by the glitter and show of conquest, and worldly predominance. They have pursued the phantom, while the real and the substantial have been sacrificed. What, then, are the elements of true manliness?

Wealth is not one. In a multitude of cases the possessor of the largest fortune has been found to have views and feelings not at all in proportion to the magnitude of his wealth. There is a contingency about riches which has nothing to do with intellectual greatness or moral worth.

Birth and blood do not constitute true manliness. Royal veins are found to flow with plebeian streams, and crime and duplicity as often disgrace the palace of the monarch, as the cabin of the peasant, Nero's heart swelled with the blood of emperors. Rome acknowledged him as her sovereign. Over all the known world his banner waved. But was Nero a man, in the full sense of that term? No! True he ate and slept like other men,—he wore the human form, but aside from this he moved through the earth like a demon, smiting its flowers and withering its verdure. When he died, a great incubus was removed from the crushed form of humanity, and she uttered thanksgiving that he was gone. On the other hand, we have known men in whose veins not a drop of princely blood was flowing, come forth from their humble abodes to startle the world with the brilliancy of their lives, wake up the race to noble deeds, and produce a wonderful change in society.

Intellect does not make a man. I admit the power of intellect, its superiority over wealth, physical power or brute force; but a mere intellectualist is not a man. The possession of intellect shows that one is fitted to be a man; the use of that intellect shows how much he is a man. Among the mighty intellects of the earth might be mentioned the name of the historian Gibbon. He was one of the world's most distinguished writers. But Gibbon was a skeptic, and with his grand history, *The Decline and Fall of the*

Roman Empire, will be found artful insinuations that tend to undermine man's faith in God. Ernest Renan, was another of those mighty intellects, but all perverted. To many, towering intellect may become a curse to all who come within its baneful influence.

How, then, can an individual show himself to be a man? One of the surest indications of manliness is to show an earnest wish for the good of others. The mission of young men, in this age, is to meet those evils which have crept in upon society, and to arrest, if possible, the tide of vice which is sweeping through the world. Now, I hold the opinion that our young men have never taken that position in regard to vice that it is their duty to occupy. There is no class of persons capable of accomplishing more than our young men. And, I ask, has this prospect nothing attractive to you, my boy? Is there no music to your ears in the song of the mother over her reformed son? Is there no charm to you in the willing step of the prodigal, as he returns to the home of his youth? We sustain certain relations to the whole human family. We are children of one common parent. The child of Erin, as he comes in rags and poverty to our shores, the wild Karen as he rushes from his dark jungle ready for blood, the hunted Indian, and the proudest child of civilization, are all members of the human race. God has created us with a feeling of relationship and sympathy for even the most degraded individual of the race, which we do not feel for a member of the brute creation. He has designed that we should be mutual helpers and assistants, and has placed us in a position of mutual dependence.

The young man has no right to shirk the responsibility, until virtue is respected and vice hated, until labor receives its due reward, until honest men are respected, whatever their pecuniary circumstances, and until general intelligence is characteristic of the people.

And now, my son, have I aroused your manly feelings, or strengthened your purpose to do good? If so, well. Let your heart be strong for high and holy deeds, and be determined to be more than a slave, who toils by day, and lies down to sleep at night forgetful of his kin, his country, and his God.

Salt Lake City, Utah.

EDITOR'S TABLE.

THE TRUTH REMAINS.

It is natural that young people should become worried over the ridicule directed against the Saints and their doctrines, as well as over passing conditions relating to Church government. But they should also learn to rest in faith, to some extent, for they will learn, as they grow older and gain more experience, that we live largely by faith, and also that God is at the helm, and will overrule all things to his honor and glory, and for the good of those who serve him. He even turns men's errors to their benefit, if their hearts are just and righteous before him; and no matter what may be said or done, the truth remains, in spiritual as in secular affairs.

There is no religion above or greater than the truth, and in proportion to the possession of truth by a religious body, so will it finally be judged. This has been a source of comfort to me, when I have often wondered what can be the cause of so much opposition to the Latter-day Saints. When we consider the humble origin of this people, and, further, contemplate their insignificance in numbers, wealth and education, and remember their mission of peace and love, I am more than ever astonished at the opposition they encounter. From its organization this Church has proclaimed peace and good will to all men, inculcated into the lives of its members, love, meekness and humility, accompanied by every virtue tending to vigorous manliness and noble womanhood; as a people, we have confessed faith in Jesus Christ and in his mission and sacrifice, in his wonderful resurrection and passage to glory with the Father. Our organization has been and is for the advancing of right and justice, truth and liberty; and as such we have ever

proclaimed the doctrines of the Redeemer, and sought to live up to them, and to induce all men to do the same.

Why, then, has this work engendered so much opposition from professed believers in Christianity? Why have the people of the world persecuted the Saints? No other organization, established for like purposes and with similar aims, has been so dreaded, so advertised for evil, and so lied about! The names of this people have been held up as evil, and no other church, so small in numbers, has been so proscribed, as the Latter-day Saints have been. Why, indeed, is it?

Let the Saints answer for themselves. Is it because they are immoral, corrupt, wicked, disobedient? Let each man answer for himself. As for their leaders, they have labored long and zealously for the spiritual and temporal welfare of the people. Without their sacrifices and loving services neither our spiritual or temporal conditions would be as prosperous and enviable as they are today. In the three quarters of a century of our history they have never robbed men of their substance nor deprived them of their liberties. On the contrary, they have emancipated thousands from temporal and spiritual bondage. They have never sought to tyrannize, but have labored diligently, during all these years, to impress upon the minds of their followers, by repeated and emphatic admonitions, the doctrines of Jesus Christ, and to persuade men to walk in his footsteps. They have taught this people to do to others as they would have others do to them, to be good neighbors, to induce men to believe in God, that Jesus is the Christ, and that he suffered death for the salvation of the human race. No man can justly point to an act of theirs which with their intention has tended to the injury of any man. And what can be said of the leaders, all the Saints may say for themselves—all this and more, for themselves, as a body and as individuals.

Have not the Latter-day Saints made, and are they not making, a daily sacrifice to go into all parts of the world proclaiming the gospel of peace, and the love and mission of the Redeemer? Yet are they despised, misunderstood, hated, persecuted. But remember, it was so also with Christ. He healed the blind, cleansed the leper, made the deaf to hear, and preached the gospel to the poor; and yet the Jews persecuted him, and even took up stones

to stone him. But he declared unto them: "Many good works have I shewed you from my Father; for which of those works do ye stone me?"

So with the Latter-day Saints: they have done many good works; for which of these are they persecuted? Through the inspiration and blessing of God the poor have been gathered from many lands and brought here where we have shown them how to build homes; from their native poverty, their feet have been planted seemingly in the green fields of plenty, shadowed by the everlasting hills. We have made them happy, and the freest people in the world—freemen, indeed, having their untrammelled agency to the fullest extent. For, be it remembered, no man is free, unless he is made so by the truth. For this reason, I repeat, the Saints are the freest people on the earth. The truth has made them free.

We hear much of men not daring to apostatize from the Church, because they fear for their lives, property, and interests! Who among the Saints has ever injured an apostate? On the contrary, he brings his own punishment upon himself; the Saints do him no harm. Any man who says he is hampered by the Saints because he has turned away from the gospel, does not tell the truth. You know, the people, young and old, know that I am telling the truth. If any persecution is reported among this people, let it be known, and the bishops of those who persecute will be asked to have them taught their duty, which is to fear the Lord and love all men. I would have the people taught that if an enemy in our midst has sickness, let him be visited; if he is naked, clothe him; if there is a stranger in our midst, comfort him. It has always been a doctrine of the Church, her leaders, and her people, as well as their practice, to love all men and let judgment rest with the Lord; to do good to all men, to bless and not to curse. The practice and the doctrine are in force today as ever.

Then, under these conditions, what shall we say? I conclude and testify that we have the truth, and teach the gospel of Jesus Christ; we have the priesthood, which includes authority from God to officiate in the ordinances pertaining to life everlasting. Hence, with our Savior, we may well boldly declare to the world: "If I do not the works of my Father, believe me not. But if I do, though

ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." They persecuted Christ, nevertheless; and, doubtless, for like reason the Latter-day Saints are held in contempt, proscribed, ridiculed and hated.

As for myself, personally, I purpose devoting my life to the truths of the gospel. I purpose telling the truth concerning the divinity of this work, and to stand by it, regardless of the criticisms of men. I believe with all my heart in the divine mission of the Prophet Joseph Smith, and will not deny the light which God has granted me in this respect.

Young people need have no cause for worry, though they are justified in feeling sorry, when ridicule is ruthlessly directed against the teachings of the Church of Jesus Christ and the doctrines of the Gospel, or when worldlings hold up spiritual things to contempt; for, after all that is said and done, the truth, which has been revealed and which the Latter-day Saints have embraced, still remains, and will gloriously triumph in the end.

JOSEPH F. SMITH.

RELIGION CLASSES AND SCHOOL BUILDINGS.

To the Presidents of Stakes, Bishops of Wards and Superintendents of Religion Classes:

In answer to inquiries that have been made relative to our attitude in relation to the holding of religion classes in the public school buildings, we deem it proper to put forth the following statement:

To begin with, we wish it distinctly understood that we are not in favor of, but are emphatically opposed to, denominational teachings in our public schools. We are proud of that splendid system of schools, and do not desire that they should be interfered with in any way whatever. For religious and devotional training, other institutions are provided, by our Church as well as by other churches, and we cannot too strongly urge that the two systems continue to be kept entirely separate and apart.

The religion classes instituted by the Church of Jesus Christ of Latter-day Saints are designed as auxiliaries of our Church schools, in which, along with the usual branches of learning, the principles of the gospel are inculcated; the object being to add to, not take from, the education received in secular institutions; moral, devotional and faith-promoting training that cannot, and must not, be included in the curriculum of the public schools; but which the Saints desire their children to receive.

In a number of settlements these classes have been held in public schoolhouses, especially where the population is largely Latter-day Saints, but there has been no intention to introduce religious teaching in the public schools, nor has it been so introduced. The use of the school buildings was merely for the sake of convenience, and to facilitate the assembling of the classes, many of whose numbers were students in the schools. The question involved was submitted to the State Superintendent of Schools, also to the Attorney-General, and they were requested to give their opinions upon the matter of holding these classes in the school buildings after the schools were dismissed. Those officials were of the opinion that the statutes gave trustees the right to let the schoolhouses for other than school purposes when it would not interfere with the regular school work. Our instructions to those in charge of the religion classes have always been to allow sufficient time to intervene between the dismissal of the schools and the opening of the classes, so as to avoid any infringement upon the regular school work, and give all a chance to withdraw who did not desire to attend the classes.

The State Superintendent of Schools has since expressed the view that the statute on the subject of letting school buildings for other than school work is unconstitutional, and many of our fellow citizens, it seems, have become alarmed lest the public schools should be endangered by the religion classes. While we regard this fear as groundless, and are not conscious of having done anything by instructions previously given, or otherwise, to imperil in the least the independence of the schools, we do not wish to cause our fellow citizens any uneasiness upon this score, and we desire, as ever, to be in harmony with the statutes of our state and nation. We therefore advise the workers in the religion

classes to withdraw from the public school buildings, wherever they are being used by them, and hold such classes in other places that may be available.

We sincerely hope that this will not retard or hinder the work being done in these classes. We desire to encourage the religion class workers to continue their praiseworthy efforts to teach our children the saving principles of the gospel of Christ and likewise how to "pray and walk uprightly before the Lord." The bishops should use their best endeavors to provide suitable places wherein these classes can meet and to make them more than ever an aid to the spiritual and moral education of the children of the Latter-day Saints.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

REVOLUTION IN RUSSIA.

There is a great industrial strike going on in Russia. The strikers were determined to present their grievances to the Czar, on Friday, January 20, and wished to petition him for permission to give a grand demonstration on Saturday, at Winter Palace square. The strike leaders were warned that such demonstration could not take place, and that the Emperor would not be there to receive their petition. The workmen, however, were convinced that he would be there to listen to their grievances. Whereupon they tried to see him but failed, and Father Gopon, a priest, sent it to Minister Mirsky, who sent it to the Czar. Gopon, for leading the strikers against the government, was excommunicated from the church on Sunday, and the Emperor answered the petition and the petitioners, 100,000 strong, when they tried to assemble, with a solid array of troops, with rifle, bayonet and sabre. When Gopon, in his golden vestment holding aloft the cross, marched through the narrow gate at the head of eight thousand workmen, there was a volley of fire from the soldiers, and in the turmoil which ensued, many people were killed and wounded. Panic, terror, and anarchy ensued. Martial law prevails, and a revolution seems imminent.

NOTES.

Contentment is a virtue, but too much of it is not so good. How can we advance up the ladder if we are perfectly satisfied with the lower or middle rounds?

All things with God are spiritual. They are not carnal or sensual; they are spiritual, because put to a spiritual use. All things are eternal. The man and woman rightly joined together in wedlock in this life will be joined for eternity. The union and the result thereof shall never cease. The relation of father and mother to their children shall never cease.

No man is independent of all other men; no man can work for himself alone. Every action, every stroke of work, every word, affects his fellow man in some degree. Humanity, like bees in one great hive, is bound together in a bond of common brotherhood, whose links cannot be dissolved by individual choice. Let us, then, be true to one another, and see that we furnish to the world our just share of honey!

During the recent visit of Apostle John Henry Smith and others to Mexico, they visited and held services at the grave of Abraham O. Woodruff. On the train home they were requested to hold services on Sunday, which they did, many passengers joining them. They also visited President Diaz while in the City of Mexico, who received them cordially and expressed a kindly feeling for the Latter-day Saints. The gospel is thus being preached in all places.

Boys, why not, during the winter months, when there is nothing doing at home, turn your attention to something in the school line. The financial loss will be insignificant compared with the profit you will reap doing this. Don't say you can't afford it; we know better. If you can't do any better, and we think you can, go to some district school, put your heart and soul into the work, and you will be surprised at the satisfaction you will obtain. But don't start anything you don't intend to finish. Be earnest, and if you are earnest in your desire to attend school, you can make a way. Father and mother will cheerfully advance the necessary finances, if you but let them know your determination.—*Deseret Farmer*.

IN LIGHTER MOOD.

There are other charges than those of the judge. An exchange says that Albert P. Massey, attorney, tells of a stuttering man named Sisson who was arraigned before a police magistrate.

"What is your name?" asked the magistrate.

"S-s-s-sis-s-s-s," began the prisoner, and then stopped.

"What's that?" demanded the magistrate.

"S-s-s-sis-s-s-s-s-s," hissed the stutterer.

"His name's Sisson," interrupted the policeman who had made the arrest. "He stutters."

"So it seems," said the magistrate. "What's he charged with?"

"I don't know, your Honor," said the policeman, "it seems to be soda-water."

It often happens that people have similar, even identical, experiences. An incident illustrating this truth is related in the *Woman's Home Companion*:

Senator Hale tells a story of two Maine farmers who met in the road one day. They stopped their teams, and the following conversation took place:

"Mornin', Josh."

"Mornin', John."

"What did ye give yer hoss thet had the botts?"

"Turpentine."

"Thank ye. Mornin'."

"Mornin'."

A week later the farmers met in the road again. Again they stopped their teams, and then this conversation followed:

"Mornin', Josh."

"Mornin', John."

"What did ye say ye give yer hoss when it had the botts?"

"Turpentine."

"So did I. It killed mine."

"Mine, too."

"Mornin', Josh."

"Mornin', John."

OUR WORK.

CO-OPERATION OF PARENTS IN HOME PREPARATION.

Many of the readers of the IMPROVEMENT ERA are parents, and this appeal of the General Board Y. M. M. I. A., through Brother Bryant S. Hinckley, is well worthy their careful study and attention. It was delivered in the Tabernacle at our June annual conference. Are you, as a father or a mother, assisting your son and daughter this winter in the preparation of their lessons? Are you doing anything to interest them in this work? Do you read to them from our magazines or books? Have you sought to interest them in our meetings by attending, now and then, or regularly, yourselves? We need your help; the young people need your help, not only in the home preparation, but in all that goes to train them to walk in the best road to noble character. We think a reading of this little talk by Elder Hinckley, who is one among the leading educators of the Church, will be of value, and we ask you to give it some thought:

MY BRETHREN AND SISTERS: I come to this task with a full appreciation of the importance of the theme assigned me. And in standing before this congregation, in the presence of the convictions that the topic that I am to discuss is worthy of consideration at better hands than mine, I feel deeply the necessity of soliciting your aid. I recognize that no word of mine can reach your hearts and enlist your sympathy in the cause that I am sent here to advocate. I feel intensely the broad field indicated by the subject.

I take the opportunity of expressing to the parents the gratitude of the officers of this organization for the splendid support they have given it in the past, and we cherish the hope that as we ripen in experience, we may be able to provide conditions which will entitle us to a greater portion of your aid and support.

I purpose, with the blessings of the Lord, to lay down two or three simple propositions, and, if possible, talk to them.

I know that it is not within the limits of my possibilities to answer the question that comes home to the heart of every honest parent, and all that I might hope to do would be, perhaps, to center your interests upon the question, that you in turn might give it your thought. As Latter-day Saints, we naturally believe that the young people of Zion possess the elements of native strength, and we think that this supposition is based upon fair ground. We believe honest and unbiased men who are familiar with our condition share this opinion.

In a recent report made by the president of the Latter-day Saints University, he took occasion to say, that upon one occasion a judge of the supreme court of Utah had said to him, that so far as he was able to observe, there was growing up in this community a body of young men and women possessed of unusual gifts; that the prospects are most encouraging, if those who had in their keeping the direction of the energies of these young people were equal to the emergency. He said that a people gathered, as the Latter-day Saints had been gathered, representing in their body every nationality, almost, in the world, must produce a generation of young men and women who would rise above the average in intelligence and strength and in capacity. Then add to this the natural advantages of our surroundings, the clear, bracing atmosphere in which we are raised; the strong, constant sunshine with which we are blessed; the great hills that surround us; the vast mountain ranges under whose shadows we dwell; the well-marked seasons; all of these contribute to the development of those virtues which have ever distinguished the great races of the earth. Then add to this, the religion which we cherish as divine—a religion which imposes upon us self-denial, which engenders in our hearts a love for rugged honesty, a religion which promulgates the wholesome doctrine that man is that he might have joy; and, above all, a religion which stands for the divine truth that there slumbers in man the germs of immortality, and a religion which publicly declares that it is the high mission of man to develop that germ into the perfect type.

But notwithstanding all of these advantages, natural and divine, if the training is neglected, all these rich inheritances, these priceless endowments may fail to accomplish the development of honorable manhood and noble womanhood—the highest and best works of God. To add to and supplement all of the other factors that have been introduced for the training and development of these youth, the Mutual Improvement organizations were brought into being; and the great founder, Brigham Young, said that the primary purpose of these associations was to develop in the hearts of the young men a testimony of the truth and

magnitude of the great latter-day work; that it was their mission to establish these young people in the faith of their fathers, to turn their faces towards the Lord of heaven, to store their minds and put their lives in motion, to plant firmly their feet in the path of progress. This, in a measure, is the mission of Mutual Improvement.

Now, to come to my question: the backbone of all this work is the carefully prepared course of study which has been divided into lessons, and subdivided into topics. These topics are assigned to the respective members. These members are to prepare these lessons or topics, and present them at the following meeting. No boy will go to a flat or unprofitable meeting. Two elements are essential to a successful meeting, at least two; first, a careful home preparation; second, a proper presentation of that preparation. The second without the first is impossible, for no man can honestly give that which he does not possess. Then it follows, that if these meetings are successful, the boy must not be permitted to neglect the simple home duty. As shown by our annual report, about five out of every twenty-five boys prepare the lesson. In other words, one out of five. Now I am bold to assert, that in the least analysis, Mutual Improvement must prove a failure if it does not stimulate the individual effort of the lay member. The home preparation is the beginning of genuine growth on the part of the boy. We have a splendid organization, carefully elaborated courses, a great army of trained and skilled workers, but still we cannot hope to accomplish this work. The thought must be brought home to the boy, that he is the architect of his own fortune. He must know that every man in this world must develop the elements that constitute a man, absolutely himself. In the providence of our Father, it is not possible for money to purchase, for servants to provide, or for position to give, one iota of internal individual growth. The boy must know that "Seek and ye shall find" has its negative in "Seek not, and ye shall find not." No honest man expects to get something for nothing. The man who goes into the market place to buy with nothing, must return empty handed; and he who expects to succeed without paying fairly the market price of success will receive naught but failure. But what has all this to do directly with the theme?

I desire for a minute or two to discuss two phases of the question: First, the value of home preparation, and second, some means of encouraging the boy to prepare this preparation. In the careful analysis made a few months ago by Brother George Brimhall, he laid down these three fundamental aims:

The first aim to be held in mind in this task is, to go over the facts

contained in the lesson, to assimilate them and make them his own; in other words, master the lesson.

The second point is, to generate the power to get thought. The boy may forget all the facts that he learns today, but the power which he developed in getting these facts remains his eternal heritage. The old law that self-effort educates, works in two ways. It not only informs the mind but it forms the mind.

The third and last aim, and the one to which I desire to pay particular attention, is, that this has a tendency to develop the habit of study.

It is evident that, as a community, perhaps, there are as few cases of awkwardness and carelessness among us as may be found in any community of our size; but nevertheless, it does follow that we are forced to the conclusion that here and there we see samples of these. This fact we do know, that if the home preparation accomplishes the purpose that is entertained by those who advocate it, it will serve as an antidote for town tramping, for street walking, and for that train of evils which very necessarily follow these unfortunate habits. The boy who goes upon the street corner for the first time, takes the first step toward the pitfalls and precipices that destroy the life of man. We know that there is no place where these vices which sap and destroy life are fostered so readily as under the shade of darkness, in the presence of evil companions. It is the thought of the Mutual Improvement workers that the home preparation will, in a measure, overcome these evils, by providing the boy with a task to his liking at the fireside; and for this reason we make this appeal to the parents that they may aid us in this matter, and thus overcome, in a large, degree, that chief source of evil to the young men.

It is true that a man must be the victim of his environments. If he goes upon the street corner, his ideals are wrong, or he is led to develop ideals that are injurious; and I believe that I am justified in making the general statement, that the boy who today receives his training upon the street corner becomes the ruffian and the desperado of tomorrow. It follows as a natural consequence. If the cause exists, the result must follow. I am safe in the assertion, that there is no influence that bleeds and destroys so many lives as the influences which are attendant upon boys who carelessly waste the best days of their lives upon the street corner. No man, be he ever so gifted and good—he may possess all of the possibilities requisite to the accomplishment of a great man in the earth—can accomplish that mission if he squanders, with criminal negligence, the best hours of his life. We know that mothers

spend sleepless hours over the vexing and distressing question, "Where is my wandering boy tonight?" Her heart may wither under the grief of this relentless circumstance, but this will not save the case. He who sows to the wind must reap the whirlwind. So, sometime, somewhere, the unfortunate boy must meet the reality of his mistake.

Then, in a spirit of kindness, of filial and fraternal love, Mutual Improvement seeks after the boy, takes him from the darkness of night, and brings him into the presence of light and truth, in the hope that his energies, his aspirations, and all of those qualities and ambitions which make him successful in life, may be given proper direction.

We recognize that the righteousness of our cause entitles us to a hearing in the presence of the parents. We know that if they understand fairly the genius of Mutual Improvement, that every aid and every encouragement that lies within the presence and powers of the parent will be given to this association.

And, finally, after all that is done, we only can expect to make return indirectly to the parent. Certainly, we do not solicit this aid that the officers may roll up flattering statistical reports and grow proud over temporary success. There is no selfish motive in it. Finally, all of the aid that the parents give is returned to them, increased and added upon, by all of the influence, the genius, the skill and the faith that the honest men and women possess who are engaged in this great work. Our failure is your loss; our success is your gain. We feel that in common with all good men and women who are engaged in a work that will not only redound to the good of the state, to the good of the people, but to the advancement and progress of the great cause which God, in his mercy, has committed to our keeping. We feel that we are entitled to the support of the parents, that we are entitled to the companionship and encouragement of that Spirit of truth which emanates from the holy presence of our Father, and we recognize that these forces bind us. There are great possibilities before us. We are confident that these elements, that these causes, will triumph; that there shall grow up in these mountain fastnesses an army of men and women which shall be the pride of the world, men and women who live according to their convictions, who are battling for the right, as God has given them to see it.

Let me say, in conclusion, my brethren and sisters, that to come directly to the question, the idea, and I had almost lost sight of it—no man, perhaps, can tell us exactly what to do with the wayward boy. If such an individual could be found, his services would be priceless. But we simply know that in a general way the boy will be what his father is and not what his father tells him to become. We recognize that the

influence of the home is pretty generally expressed in the lives of those who emanate from the home. Only the other day, a gentleman came to the college, and, in the course of a conversation, when asked, "To what do you attribute your success in life?" he said, "I attribute it to the simple fact that my honest, hard-handed father hedged me about with influences which gave the proper direction to my life. Once my father told the simple story of Joseph sold into Egypt; it awakened my interest; I went and read that story, and was so impressed with it that I read it over and over again, and then read the Bible, and re-read it, until it became as it were the real element in my life for righteousness and progress." I recognize that the child possesses an intuitive something by which he can detect weak spots in the strongest of men; but if the parent exercises the elements of love and forbearance, and is honest to the core, the boy can but engender, in a measure, these elements and exemplify them in his life.

May the Lord bless us, that we may feel after the safety and sanctity of the home, that those who grow up under its hallowed influence may become able expounders of the great truths which are committed by our heavenly Father to our keeping.

ON SELECTION OF OFFICERS.

How far does the authority of the stake superintendency go in the selection of officers to preside over the ward organizations? What is the extent of their authority in this connection?

These questions have been answered by President Joseph F. Smith. The substance of his reply is that there should be no conflict in this matter; that the presiding authorities in each ward have certain rights; but he also states that it would be foolish to exercise those rights in an arbitrary manner. He says that the stake superintendency of the Y. M. M. I. A. have certain rights and privileges regarding the selection of the officers over whom they are called to preside. This idea has been followed out in many stakes, and the bishops have been instructed not to make changes in the auxiliary associations without first consulting the stake superintendency of that organization, not merely because they are bound by what the stake superintendency say, but that they may work together in harmony, because the stake superintendency are better acquainted with their particular line of work and know what kind of men they need as officers, and the bishops, on the other hand, are posted on the record of the prospective officers. They should come to a mutual understanding, and neither one of them should select officers for the auxiliary associations of the ward independently of the other.

EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

Local, December, 1904.

DIED.—Friday, 2nd, in Ogden, Elder Henry Teeples, a pioneer, aged 65 years.—The same day in St. George, Isaac Hunt, one of the earliest pioneers of southern Utah. He was born Jan. 9, 1829, in Cambridge, England.—Sunday, 4th, in Ephraim, Amelia Sorenson, a pioneer resident of at place.—Sunday, 11th, in Cedar City, John M. Higbee, a pioneer of 1847, and a veteran of Kirtland and Nauvoo days. He was born May 6, 1827, and was an active Church worker all his life.—On the same day, in American Fork, Ellen Wright Jackson, born June 30, 1835. In 1852 she walked across the plains, and shortly afterwards removed to American Fork.—Wednesday, 14th, in Coalville, Elder Thomas Gilchrist, aged 48 years, an active Church worker in the Summit Stake.—Thursday, 15th, in Salt Lake City, shortly after midnight, Heber S. Goddard, the popular singer, after an attack of pneumonia. He was born September 25, 1863, in Salt Lake City, and was the son of Elder George Goddard, late assistant superintendent of the Sunday schools. In 1884-86 Heber S. Goddard filled a mission in Great Britain. After his return he took up the study of music in which he was most successful.—Saturday, 17th, in Salt Lake City, Florence G. Seddon, wife of Bishop Samuel M. T. Seddon of the Fifth Ward, Pioneer Stake. At the time of her death she was president of the ward Relief Society.—Sunday, 18th, in Salt Lake City, Judge C. F. Loofborough, a prominent member of the bar.—The same day, in Monroe, Dora Nielson, an active worker in the Primary association of that place; born May 22, 1875.—Tuesday, 20th, in Provo, George Elliot an aged citizen of Utah county.—Wednesday, 21st, in Mt. Pleasant, Olaf Lofgren, an aged pioneer of Sanpete.—The same day, in Provo, Mary A. Cable, a pioneer of 1848.—The same day, in Salt Lake City, James T. Clasbey, a prominent business man who came to Utah in 1870.

—The same day, in Ogden, Rasmus Dahl, an aged and respected citizen. of that place.—In Pleasant Grove, the same day, John S. Gleason one of the original 143 pioneers who entered the valley July 24, 1847. He was born January 13, 1819, and joined the church June 21, 1839. During the 40's he spent a great deal of time in missionary labor. He was a member of the Nauvoo Legion, and after the exodus assisted the immigrating saints in their journey to the valley.—Monday, 26th, in Sugar House Ward, Elder George F. Newlands, Jr., who returned from a mission about one week before.—Tuesday, 27th, in Sandy, James C. Brown, one of the oldest residents of that place.—The same day, in Coalville, Samuel Robinson, of Hoytsville.—Tuesday, 27th, in Salt Lake City, Charles Ellis, the noted writer and fearless defender of the "Mormon" people was accidentally burned to death in his home. Mr. Ellis came to Utah about 1890. In his youth he prepared himself for the ministry, having graduated from a leading theological school; but seeing the many inconsistencies in the doctrines of the so-called Christian world, he held aloof from all churches, and was classed, but unjustly, as an agnostic. Mr. Ellis wrote several pamphlets in defense of the "Mormon" people, and was ever ready to defend them by word or with pen.—Wednesday, 28th, in Salt Lake City, Edward Rushton who came to Utah in 1850. He was a native of Leeds, England; joined the Church in 1839, and became an active Church worker.—Sunday, 31st, in Salt Lake City, Maria L. Nebeker, wife of the late George Nebeker. She was born January 15, 1833.

PATRIARCH STEWART DEAD.—On Monday, 12th, in Mesa, Arizona, Patriarch Alvin F. Stewart, died. He was born in Georgetown, N. Y., April 18, 1819, and was a faithful friend of the Prophet Joseph Smith at Nauvoo and a Utah pioneer of 1852.

PRINCESS GATES' DEATH.—On Saturday, 24th, in Lehi, Miss Luleen Gates, a native princess of Samoa and a devout member of the Church, died from an attack of Pneumonia. She came from her Samoan home in August, 1904, with Elder George A. Goates for the purpose of receiving a religious training and to attend school. She was but fifteen years of age at the time of her death, had learned the English language, and was rapidly progressing at the district school.

NEW MEETINGHOUSE IN AUSTRALIA.—On Sunday, December 4th, a meetinghouse, built by members of the Church, was dedicated in Brisbane, New South Wales, Australia. The services were conducted by President James Duckworth of that mission.

CHRISTMAS AND THE PROPHET'S BIRTH.—Impressive services in honor-

of our Savior, and of the birth of the Prophet Joseph Smith, were held throughout the various Stakes and wards of the Church, on Sunday, 25th. Friday, 23rd, was the 99th anniversary of the birth of the Prophet Joseph Smith.

UTAH'S ASSESSMENT FOR 1904.—The total assessment in Utah for the year 1904 was as follows:

Real Estate.....	\$ 48,761,787.00
Improvements.....	27,336,031.00
Personal Property.....	35,219,108.00
Railway Car and Depot Companies.....	20,440,820.00
Telegraph Companies.....	160,565.00
Telephone Companies.....	612,633.00
Total Assessment	<u>\$132,530,944.00</u>

SALT LAKE AND OGDEN FIRE DEPARTMENT REPORTS.—The report of the Salt Lake fire department for the year 1904 shows that 202 alarms were given; the department traveled 387 miles; stretched 31,150 feet of hose; spent 168 hours and thirteen minutes in this service, and the total loss by fire was \$41,170.74 which was \$357,437.72 less than in 1903. The total loss by fire in Salt Lake during the past fourteen years was \$1,882,205.89, or an average of \$134,443.28 each year. In Ogden there were 112 fire calls, in 1904; the loss by fire was \$13,146 of which \$9,706.16 was returned in insurance.

UTAH'S PROSPERITY IN 1904.—The year 1904 was a prosperous one in the various industries in Utah. While the people, in some of the farming districts, principally in the south, suffered somewhat from drouth and the grasshopper pest, yet generally they were abundantly blessed throughout the State. The fruit crop of Box Elder and other parts was most profitable, many car loads of Utah fruit finding a ready market in the Central and Eastern States. Especially in the beet sugar and mining industries were all previous records broken. The sugar factories of Utah had a most exceptional run, and it is estimated that 252,800 tons of beets were raised from some 22,700 acres of land. From these beets over 56,200,000 pounds of sugar were produced. In the production of this amount the Lehi factory, aided by the auxiliary plants, stood first with 25,000,000 pounds, produced from 111,000 tons of beets, the factories at Garland, Ogden and Logan, supplying the remainder. At the Lehi factory over 1,145 tons of beets were handled each day and for every twenty-four hours 257 bags of sugar (100 lbs. each) were sacked.

From the mines, a total in the neighborhood of \$25,821,073 worth

of metal was produced estimated as follows: gold, \$6,337,248; silver, \$7,763,103; copper, \$6,668,891; lead, \$5,020,330; and quick silver, \$31,500. The total mineral production of 1903 was \$23,328,314, the increase for the year 1904 is therefore about \$2,492,759. The dividends from the mines amounted to about \$4,156,000.

SURVEYS IN UTAH.—From the report of Surveyor-General Edward H. Anderson, it appears that the total number of acres so far surveyed in Utah, amounts to 20,617,134. During 1904, surveys have been approved covering an area of 1,045,253 acres, not including the Uintah Indian Reservation. In the Uintah reservation, 7,008 miles of surveys were made in 17 contracts, embracing an area of 2,087,497 acres. Previous to this, 360,861 acres had been surveyed, so that it would appear that the total area of the reservation is about 2,448,358 acres, not including about 4,000 acres belonging to the Fort Duchesne Military reservation. The plats are now in Washington. During the year, 418 mineral locations were ordered surveyed, while 635 locations were approved, in the mineral division of the office. During most of the year 33 clerks, including draughtsmen, engineers, computers, typewriters, etc., were employed. There are 58 deputy mineral surveyors holding commissions.

January. 1905.

DIED.—Sunday, 1st, in Moab, Andrew Sommerville, a veteran of Nauvoo.—Sunday, 1st, in West Weber, Eliza Cox, aged 60 years, an old resident of Weber county.—Monday, 2nd, in Beaver, Caleb C. Baldwin, a High Priest in the Beaver stake, and one of the oldest members of the Church. He was born June 3, 1817, in Ohio, and was baptized January 7, 1831.—The same day, in Ogden, Esther Read Reeve, born in Norwich, England, Nov. 25, 1833, and came to Ogden in 1869.—In Park City, on the same day, Col. William Montague Ferry, a prominent citizen and mining man, who was the "American" party candidate for Governor in the late campaign. He was born in Michigan, July 8, 1824; came to Utah about twenty-eight years ago, and became one of the most active and enthusiastic Liberals.—In Springville, the same day, Helen S. Maycock, a pioneer of 1852.—In East Jordan, the same day, George R. Moser, pioneer stage driver, and a faithful member of the Church.—Tuesday, 3rd, in Ogden, John M. Marshall, one of the pioneers of Weber county, aged 83 years.—The same day in Logan, C. C. Lee a pioneer of Hyde Park.—Wednesday, 4th, in Ophir, Tooele, Elijah Larkin, a pioneer of Utah, aged 75 years.—The same day in Grantsville, Patriarch John W. Clark, a pioneer of Tooele county, and a Nauvoo veteran. He was born in Herefordshire, England, in 1826.—Thursday, 5th, in Salt Lake

City, Mary Scott, a pioneer of 1847. She was born in England, Nov. 16, 1821.—Friday, 6th, in Ogden, Jennette Evans McKay, wife of State Senator David McKay, and president of the Y. L. M. I. A. of the Huntsville ward.—In Ogden, Saturday, 7th, Ann Bickington, a pioneer resident of Weber county, born in England, Nov. 1, 1816; joined the Church and emigrated in 1853. From 1855 until June 2nd, 1904, she was president of the Relief Society of the Marriott ward.—The same day in Plain City, Elizabeth M. Moyes, a Utah pioneer, born Dec. 24, 1814.—Sunday, 8th, in Salt Lake City, Catherine Thorne, aged 77 years.—The same day in Parowan, Mary C. Mattheson, born July 30, 1826.—On Tuesday 10th, in Payson, Clarissa J. Drollinger Moore, a Nauvoo veteran, aged 80 years.—On Wednesday, 11th, in West Weber, Hans D. Peterson, a pioneer of Weber county, born Nov. 26, 1832.—Friday 13th, in Salt Lake City, Buelah W. Beatie, daughter of President Wilford Woodruff, born July 19, 1851.

INAUGURATION OF STATE OFFICERS.—At noon, on Monday, 2nd, the new State officers were inaugurated. The ceremonies were held in the Senate chamber in the City and County building. The room was appropriately decorated, and State Republican Chairman William Spry, was master of ceremonies. Many prominent citizens were present, and the chamber was crowded. Prayer was offered by Rev. Elmer I. Goshen, and after the inaugural address of Governor John C. Cutler which followed, Chief Justice Robert N. Baskin, administered the oath to the various officers. In all the counties, the new officers were sworn, and took control of the county governments.

SALT LAKE BOND ELECTION.—The bond election, held in Salt Lake City on Tuesday, 3rd, for the purpose of raising \$1,000,000 to increase the water supply of the city, was carried in the affirmative by a vote of 1,204 against 1,037 in opposition to the scheme. The vote cast was about one fourth of the total registration of qualified voters. The issue involves the use of Cottonwood Canyon water for the city in exchange for Utah lake water to be given to the farmers.

THE NEW LATTER-DAY SAINTS HOSPITAL.—The Groves Latter-day Saints Hospital was dedicated Wednesday, January 4th. The opening remarks were made by Hon. Franklin S. Richards and Bishop Robert T. Burton, and the dedicatory prayer was offered by President Joseph F. Smith. The new hospital, which is one of the best in the world, was opened for the reception of patients Monday, January 9th. (See ERA for January).

THE UTAH LEGISLATURE.—On Monday, 9th, the sixth session of the

Utah Legislature convened in the City and County building in Salt Lake City. The meeting was a short one, both branches adjourning after the election of officers. Hon. Stephen H. Love was chosen President of the Senate, and Hon. Thomas Hull, Speaker of the House. The Governor's message was read, on the 10th, and contained many suggestions pertaining to needed legislation, and synopses of the reports of the various departments of the state government. Among the recommendations the Governor mentions the necessity of laws to control and direct the following: Auditing of the public accounts once a year; handling of State lands; that appointive offices should be limited to the term of office of the appointing officer; examination of private banks; in regard to the fish and game law; the practice of medicine; dairy and food products; horticulture; arid lands and irrigation, and the needs of the various State schools. It was a liberal paper, full of practical suggestions, which, barring the opposition to the overlapping of appointments in boards, and the limiting of appointive offices to the term of the appointing officer, most people will heartily commend. The legislature was cautioned not to expend two millions, where the income of the state for two years is little over a million and a half.

SENATOR REED SMOOT.—The prosecution in the case of Senator Reed Smoot closed their case on the 20th of December, and on the 11th of January, the defense began the examination of witnesses. A large number of conservative and influential citizens, mostly non-"Mormons," of Utah and Idaho, were called to testify.

Domestic.—December, 1904.

IMPEACHMENT OF JUDGE SWAYNE.—On Tuesday, 13th, the House of Representatives, sitting as a grand jury, by a vote of 198 to 61, passed a resolution to impeach Judge Charles Swayne, of the Northern District of Florida, on the charge of committing high crimes and misdemeanors while in office. The Senate adopted a resolution, on the 14th, providing for the consideration of the charges, and appointed a committee to investigate them. A vote of two-thirds of the senate is necessary to convict in such a case, and the punishment is removal from office and disqualification from holding any office of honor, trust or profit under the United States government. This will be the first trial of a federal judge, and the first trial of the kind since that of Secretary W. W. Belknap, who was secretary of war in President U. S. Grant's cabinet.

PHILIPPINE ISLANDS BILL.—A bill relating to the development of

the Philippine Islands was passed by the Senate on Friday, 16th. The bill, which had previously passed through the House, authorized the government in the islands to promote the construction of railroads by guaranteeing four per cent interest on a company's bonds for thirty years; but the government expenditures for this purpose are not to exceed \$1,500,000 in any one year. It also exempts all Philippine bonds from taxation, authorizes municipalities in the islands to incur a bonded indebtedness not to exceed five per cent of the assessed valuation; empowers the Philippine government to borrow \$5,000,000 for public improvements; establishes the metric system, and provides for the locating and patenting of mineral claims.

"WHITECAPPERS" PUNISHED.—On Tuesday, 20th, Judge Wilkinson, at Brookhaven, Miss., sentenced a number of farmers, recently convicted for "whitecapping" and killing a number of negroes. The punishment, although not so severe, perhaps, as the crimes would warrant, is expected to have a wholesome effect on mob law in that state. The sentences imposed range from a term of twenty years, to life imprisonment. During the last two years the negro laborers, in parts of Mississippi, have been persecuted, and even murdered by bands of "whitecappers" whose methods were like those of the Ku Klux Klan. These marauders drove the negroes from their homes, prohibited them from cultivating the soil, from holding property, and killed some who did not promptly obey. Their attacks were made in the night when they felt secure. Governor Vardman employed private detectives who became members of this lawless league, and obtained possession of all their secrets, and were thus instrumental in the conviction.

JAMES BRIDGER'S LAST RESTING PLACE.—On December 5, the bones of James Bridger, famous scout and the discoverer of Salt Lake, were brought from a farm ten miles south of Kansas City, Mo., and buried in a cemetery of that city. Granville M. Dodge, pioneer engineer of the Union Pacific, whom Bridger assisted to find a path through the Rocky mountains, now traversed by the famous highway, bore the expense of a granite monument seven feet high and three and a half feet thick, with a life-size bust of Bridger, which will mark the final resting place of the famous pioneer.

THE FARMERS AND THE COTTON CROP.—The cotton crop of 1904 was the largest ever known, reaching a total of some 12,162,700 bales, an increase of about two million bales. This immense crop of cotton has brought consternation to the people of the South, because of the reduction in the price. The *Nashville Banner* declared that this prosper-

ous condition is "a more deplorable circumstance to the South than the defeat of the Democratic party, and means a loss to this section of \$20,000,000, or at least, it cuts what seemed promised, at the beginning of the season, by that sum." Filled with fear, caused by this false reasoning, the farmers of Clay county, Ga., according to a press dispatch, met at Fort Gaines, on the 28th, and decided to burn their share of the cotton in the streets, the object of this awful destruction being to show that they are willing to sacrifice a few bales of cotton for the benefit of the masses, by forcing up the price. There was little burning done, but it gave economic writers and the newspapers a subject for much discussion.

PUNISHMENT AT THE WHIPPINGPOST.—On the 30th, the grand jury, in the District of Columbia, recommended the establishment of the whipping post for wife-beaters and persons guilty of petty larceny.

Foreign.—December, 1904.

QUEEN DRAGA'S JEWELS.—In the city of London, on Thursday, 8th, the jewels and costumes of Draga, the murdered Queen of Servia, were sold at auction.

CANADA'S NEW GOVERNOR.—On Saturday, 10th, Earl Grey, who had previously been appointed by the British government, took the oath of office as Governor-General of Canada.

THE NOBEL PRIZE AWARDS.—The annual prizes established by Alfred Nobel, the Swedish inventor of dynamite, for discoveries in science, for the promotion of peace, and for literature, were awarded, for the year 1904, as follows: In chemistry, to Sir William Ramsey; in medicine, to Professor Pavloff, of the St. Petersburg Military Academy of medicine; in literature, the prize was divided between Frederic Mistral, of France, and Jose Echegaray, of Spain. The peace prize was awarded to the institute of international law. No distinction is made as to nationality in the award of the prizes, but no American has yet shared in the honors. The prizes have been established four years, and during that time three awards have gone to Great Britain, three to Germany and three to France. Holland, Sweden, Norway, Russia, Denmark, Switzerland and Spain have been the other winners.

January, 1905.

FOREIGN.—On Monday, 2nd, after a determined resistance of eleven months, General Stoessel, in defense of Port Arthur, was forced to surrender to the Japanese.

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